WORLD CALL

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World Call

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Circulation Corner

Calling All Ministers!

The following significant word has been received from Floyd Allan Bash, formerly minister to Central Christian Church, Des Moines, Iowa, and now with Central Church, San Antonio, Texas:

"WORLD CALL in the home is a constant stimulus to better work by the church member who reads it, and it is a guarantee of a better response to the Kingdom appeals which the reader may hear from the pulpit. If our entire congregation read WORLD CALL regularly our task in the pulpit would be far easier.

"We have twelve Circles in our Council (Des Moines). Each Circle has a WORLD CALL Secretary and these twelve ladies work with the general WORLD CALL Secretary for the increase and renewal of subscriptions."

"We have a World Call day or program each year on one of the Church Nights. This is strategic as it reaches the entire leadership of the church."

Dollar Days Are Over

Each year after the Dollar Rate has closed on December 31 some subscribers and some WORLD CALL Secretaries continue to send in orders of less than five expecting a year's subscription to WORLD CALL for $1.00.

We are sure all will agree that it is unfair to accept some at $1.00 and charge others $1.25; therefore, we are compelled to enter $1.00 remittances as 10-months subcriptions. Of course, five or more subscriptions sent at one time may always be had at $1.00 each.

Will you please cooperate with us in this?

1940 Index

Valuable to a degree is the WORLD CALL Index which comes out each year. It makes information contained in WORLD CALL more available as reference and source material in building all kinds of church programs. It is free for the asking. Missionary program chairmen and leaders should have it.

World Call Week

If your church is one of those which let the week set aside for some special WORLD CALL occasion slip without observance don't give up the idea altogether. Send for sample copies of our plays. If your folk do not care to memorize parts for a play, put one on as a radio program, having those reading the parts hidden off stage, with a living-room setting and a group of guests and hostess listening to the "radio broadcast."

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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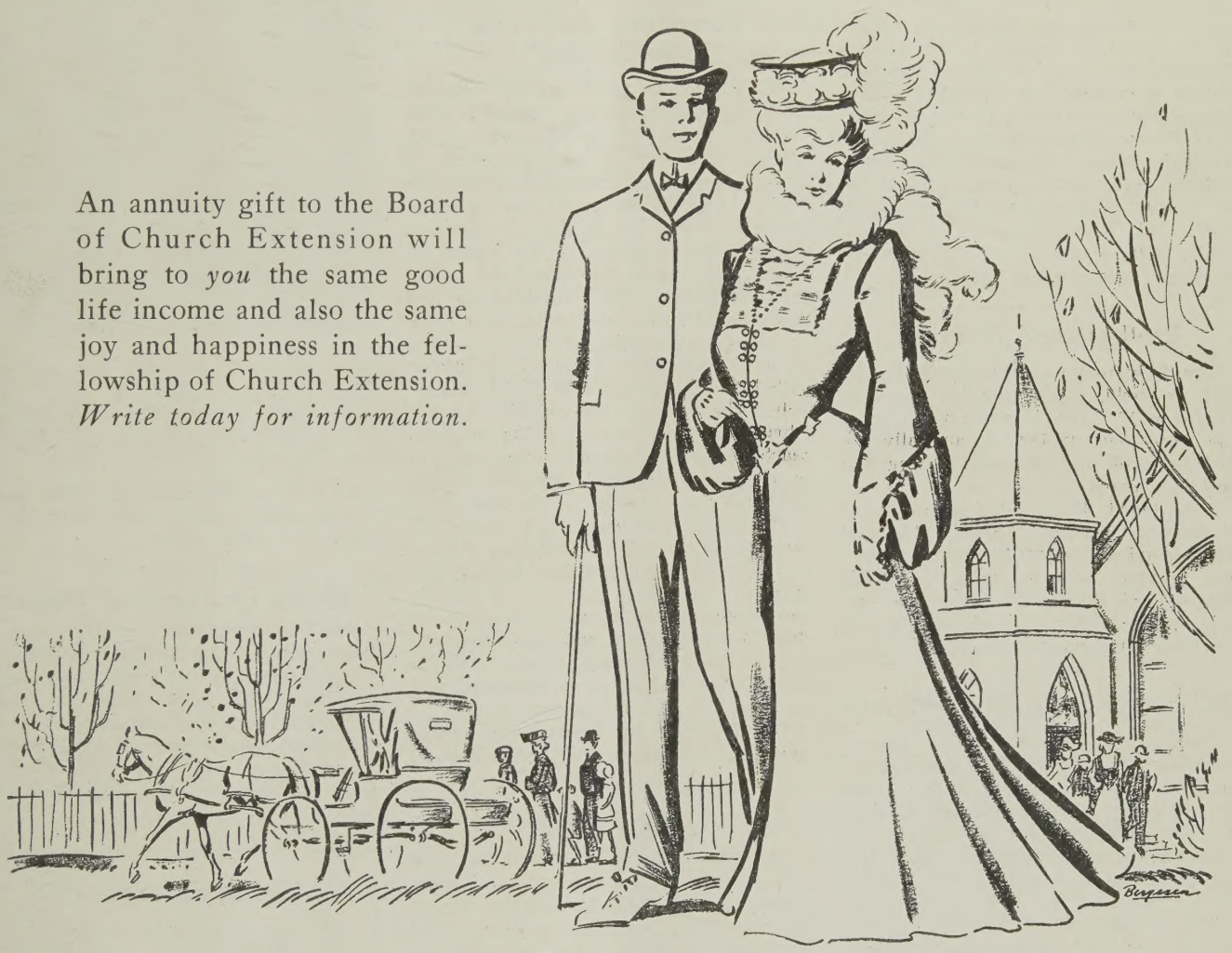

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The Threshold

Our Cover

THE cover picture of this issue is "The Forbidden Book," by the Dutch painter, K. Ooms. In striking manner the artist has suggested the days when to read the sacred Book was practically forbidden, and Bible lovers were forced to read in secret. The picture is used by permission of the Keystone View Company of New York.

Service Committee

The following men have been named by the Board of Trustees of The United Christian Missionary Society as members of the Committee on Religious Work Among Men in Military Service in 1941: F. H. Groom, Cleveland, Ohio, chairman; Kenneth Bowen, Covington, Kentucky; Clifford Jope, Indianapolis, Indiana; W. H. Walker, Bloomington, Illinois; C. D. Pantle, St. Louis, Missouri; James A. Crain, Indianapolis, Indiana; Willard M. Wickizer, Indianapolis, Indiana.

Brotherhood Dinners

The fifth annual Brotherhood Dinner will be held on Wednesday evening, February 19. The Brotherhood Dinner has been participated in annually by thousands of our churches during the past four years.

It is hoped that in this great period of fellowship across the United States and around the world this year a generous offering will be taken in each Brotherhood Dinner in order that we may assist our British brethren in meeting their missionary crisis.

Dr. Taylor Joins Bible Society

The Board of Managers of the American Bible Society announces the appointment of Robert T. Taylor, D.D., to the Secretaryship of its Northwestern District with headquarters in Chicago.

Dr. Taylor, who will take up his duties on January first, is a native of Illinois. He will succeed Dr. J. L. McLaughlin. In his new capacity, Dr. Taylor will administer the work of the most populous of the Society's districts which includes Illinois, Wisconsin, Minnesota, Iowa, Missouri (except Kansas City), North and South Dakota.

Festival of the Home

The following announcement was recently made by L. Foster Wood, secretary of the Federal Council's Committee on Marriage and the Home.

"For some years we have been trying to broaden the Mothers Day idea by promoting the Festival of the Christian Home. This has received favorable attention. Now we are proposing a "Christian Family Week" which will begin the first Sunday in May and close on Mothers Day.

"In planning for this observance the committee dealing with family life of the Federal Council of Churches, the International Council of Religious Education and the National Council of Church Women are collaborating, also denominational departments of religious education.

"An outline of practical suggestions for churches and homes is being prepared."

Teaching Advance Launched

There'll be no black out of religious teaching in America but instead a great forward movement in the years just ahead, according to a conference of church leaders in Pittsburgh, December 17-19. Into a war-torn and defense-minded world, a good-will offensive through the teachings of the Prince of Peace will unite the efforts of many religious bodies. Two hundred lay and professional representatives of some forty religious bodies planned such a united forward program in a special conference called for the purpose at Hotel Roosevelt. The goal of this united front for Christian education is to bring religious teaching attractively and effectively to every person. Special emphasis is laid upon religious nurture in the home.

The Conference was called by the International Council of Religious Education through which religious bodies constituting eighty-five per cent of American Protestantism cooperate to carry on their Sunday School and other teaching work. State, city, and county councils of churches and religious education will also promote the movement.

The Disciples of Christ were represented by 11 delegates to the conference.

Year Book

The 1940 Year Book of the Disciples of Christ came from press December 10, about a month and a half earlier than it has been published in recent years. This has been made possible through the cooperation of the national and state organizations and churches in a drive to get the Year Book from press sooner after the close of the missionary year for which it makes report.

The sale of the 1940 Year Book is progressing in a satisfactory way. Including 330 Year Books which have been sent on consignment to the various state secretaries, a total of 2,321 of the 3,200 copies printed have been disposed of to date. At this rate the stock of Year Books may be exhausted even earlier than last year.

Year books may be ordered from the Year Book Committee, Missions Building, Indianapolis, Indiana. The paper bound copies sell for $1.00. Cloth bound copies are $1.50 each.

Above are H. C. Armstrong (left), pastor at Anderson, Ind., and secretary of the Christian Unity Association, and A. E. Cory, talking things over at the recent Federal Council meeting at Atlantic City. Reports of the meetings appear on pages 22-24 of this issue.

Make Convention Poster

An important part of this issue of WORLD CALL is the St. Louis convention, announcement in the very center of the magazine, with word concerning transportation, hotels and other important information. We suggest that this part of the magazine will make an excellent poster for display in churches from now until May 1.

China Emergency

In our January issue under the title, "The World Crisis Strikes Home," was carried word of the necessity of evacuating 38 Disciple missionaries from China, and of the need for $15,700 for this purpose, not provided in the budget of the United Society. That need is immediate, and the Budget Commission has authorized the Society to ask for immediate contributions from individuals. Gifts designated for the China Evacuation Fund may be sent to C. W. Plopper, Treas., The United Christian Missionary Society, Missions Bldg., Indianapolis, Ind.

WORLD CALL

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VOLUME XXIII FEBRUARY, 1941 NUMBER 2

World Christianity, March 2

DISCIPLES OF CHRIST whose intimate knowledge of brotherhood life goes back a score of years and more will recall the important role of the first Sunday of March in the development and support of the work of foreign missions. Under A. McLean and F. M. Rains this became a great offering day. But it was also a great preaching day, a day of broadening horizons and deepening consecration in innumerable churches. It was made so by great preaching on the greatest of themes. Never has there been more urgent need for such preaching than today. Never has the church stood in greater need of release from a sense of frustration—a release which such preaching can bring. To every minister concerned in this time of crisis with lifting his congregation from confining littleness we commend the use of the morning preaching hour on March 2 for a searching, burning sermon on World Christianity.

First Convention in 18 Months

AT St. Louis, Missouri, May 1-7, Disciples of Christ will meet in an International Convention for the first time in more than a year and a half—since the convention in Richmond, Virginia, in October, 1939. Ordinarily our conventions have been held annually, and usually in the month of October. When St. Louis was selected as the next convention city it was assumed that the usual October date could be arranged. When prior commitments for use of the Municipal Auditorium made this impossible, the spring convention was agreed upon.

In our opinion this choice of dates for the International Convention was a happy one—quite apart from immediate considerations which brought it about. We are convinced that such a date, some weeks after Easter and before the approach of summer, fits into the program of the local church far better than a time in the fall, just after most really alert churches have their intensive programs under way and can ill afford to have their pastors and other leaders called away even for a period of one week.

Whatever the merits of the case for an annual spring gathering, however, there can be no doubt but that the convention to be held in St. Louis the first seven days of May, 1941, will be one of the most successful in years. Many factors make this the case—the longer period intervening between this and our last national gathering; the ideal location of St. Louis in the heart of the greatest numerical strength of the brotherhood; the attractiveness and strength of the program; the energy of the local promotional committee; and the wistful eagerness with which Christian people everywhere are availing themselves of opportunities for serious conference in which they may face together the crisis in human affairs which is upon us all.

Accordingly, we anticipate for the St. Louis convention a high mark in attendance and high attainment in the satisfactions of fellowship and the challenges of mutual conference and aspiration which make conventions notable. No one who can possibly attend this great gathering should be absent. Every church among us should underscore on the calendar of its planning those significant dates—*May 1-7, 1941.*

The Church in Japan

WORD of the church in Japan is still so fragmentary that little can be added to statements made in recent issues of WORLD CALL. Certain essential facts seem more and more clear, however. Among them are the following: First, there continues the inevitable progress of the plans for a comprehensive church union. Letters from interdenominational leaders state that all of the churches "with the exception of the Episcopalians have come into the union. Even the smaller groups, like the Yotsuya Mission, have come in." Second, missionaries in general welcome the steps taken toward union and financial independence, though wishing "that some of the mistakes which have been made had been avoided." Third, American missionaries "are being treated with even more courtesy and kindness than even before." One church recently voted that "even though a situation arises in which, because of international relations, it becomes impossible for the United States Government to protect the missionaries, we desire to have the honor and responsibility of that protection."

Truly, the church in Japan in an hour of trial is proving itself to be a church of Jesus Christ. We, too, are of that church and we must hold to our hearts the church in Japan.

A Hungering Humanity

By JESSE M. BADER*

Doctor Bader

AS the National Christian Mission has gone across the nation during this past autumn, it has found a hungering humanity. This spiritual hunger is everywhere. One need not hunt for it. There is evidence on every hand of a wistfulness and a longing for something better.

The 112 Missioners who participated in the first eleven cities, have sensed that something is happening to the moral and spiritual attitudes of people. A change is taking place. All too long America has been feeding upon material things, forgetting the words of Jesus, "Man shall not live by bread alone." Since there are no calories in the material things of life for the heart of man, his heart gets hungry. Man, if he is really to live must have that "bread which cometh down out of heaven." As the Christian Mission has gone on its way, it has attempted to satisfy this prevailing spiritual hunger. The experiences and the responses have been thrilling. Only a part of the story can be told here and now.

Youth is hungry. A large part of the Christian Mission concerns itself with the younger generation. Speakers have gone to high schools, colleges and universities with the Christian message. In many instances, an individual speaker has been assigned to a high school for the entire week of the Mission. The speakers met the students in convocations, classrooms, organizational groups, and in personal interviews. These students have responded to the deepest things of our faith. They indicate their interest by their questions. They have asked about God, prayer, the Bible, the church, their life work, and life's meaning and purpose. When one speaker had concluded with a religious discussion with one group, the teacher arose and said to them, "I had no idea you were so interested in religion."

A week-end Youth Mission has been held in each city on Friday evening and Saturday. The attendance has gone up to 4,000.

Many meetings have been held with public school teachers. In one city over 1,500 were in attendance, and in another city 3,000. The Mission has discussed the possibilities of week-day religious instruction and has found the teachers very much interested. The same concern has been found in the Parent-Teachers Association.

This same hunger has been found in labor groups. The labor group has been included in this nation-wide interdenominational Christian movement. There has been the finest response on the part of labor groups in their Labor Temples, shops, factories and around the conference tables. In several cities organized labor has sponsored the attendance at several of the evening mass meetings. In every Mission from one to three speakers on the team have done nothing else but confer with labor and speak in their meetings. One can talk religion to these men of toil straight from the shoulder, and with no apologies.

In every community an important group is that of the social workers. In all the Missions, many meetings have been held with these. Everywhere this indispensable group is saying that religion is the dynamic needed in behalf of their work. The heart of the social worker gets hungry. He needs the church and the church needs him. A closer tie-in is needed between the church and the social agencies in every community. Walls need to come down. Wherever the Mission has gone, it has helped to bring them down.

Each morning in the Mission, there is a Christian Life Forum attended largely by women. In many cities these meetings have crowded out the churches. The largest meeting was in Kansas City with 3,000 present. Eager groups of women in all the cities have heard Muriel Lester's message on "The Practice of the Presence of God." Other speakers have discussed "The Christian Family," "How to get the most out of your Bible" and "World Missions."

A deep interest was found in religion among the professional groups. In some cities during the Mission, every luncheon club was reached. The speakers discussed the relation of religion and medicine with doctors and nurses. In every city visited, a seminar on "Religion and Health" has been held each afternoon with many ministers, doctors, nurses and county health authorities present and participating in the discussion. In the Kansas City Mission 600 nurses were present at an evening mass meeting. In Baltimore 1,800 came down a broad aisle by fours, dressed in their nurses' uniforms and marching to the tune of "Onward Christian Soldiers."

There is also a longing and a heart-hunger to be found among the ministers. There is a meeting for them with two speakers each morning of the Mission. Some travel hundreds of miles to be present. In Chicago, over 1,400 attended the first meeting on Monday morning. In Indianapolis, over 1,500 attended from all parts of the State of Indiana.

An eager response to the Christian Mission has been found in the governmental groups. Other significant and influential groups were reached in the communities in addition to those already mentioned. The Missions have been inclusive.

The Mission is bringing a new evangelistic technique into being that is able to make an impression

(*Continued on page* 6)

* Doctor Bader is secretary of evangelism for the Federal Council of Churches of Christ in America and is director of the National Christian Mission.

At Christianity's Heart—Evangelism

By WILLARD M. WICKIZER*

THE word *evangelism* roots in the evangel, the gospel, the "good news" which Christ declared to the world. Historic usage has given it both a narrow and a broad meaning; which fact has, at times, proved troublesome for it has not always been clear whether the term was being used in its more restricted sense or in a more general way.

Willard M. Wickizer

In its limited sense evangelism is any methodology which has as its specific purpose the bringing of men to confession of faith in Christ and commitment to his way of life. At times evangelism has been thought of as being practically synonymous with a single method, as for instance revivalism; but when it has been at its best it has made free use of many methods which offered promise of fruitage. Thus Knudson defines it: "By evangelism we mean any sustained effort to bring men to Christ, whether it be private or public, whether it be directed to an individual or to a group, whether it consist in word or in deed. The precise nature of the effort, the precise method employed, does not matter, so long as it is actuated by an earnest desire to constrain men to accept the gospel invitation."[1]

In this more restricted sense evangelism takes its place alongside such other phases of Christian life and expression as foreign missions, home missions, religious education and Christian philanthropy. Usually it is to be found cooperating with one or more of these kindred phases of the Christian enterprise. At times, to the regret of all concerned, it has been found in competition with these other phases. Normally it is the *end* function of home and *foreign* missions and the climatic element in religious education.

In its broader sense evangelism embraces all Christian witness of any kind whatsoever which has as its purpose the bringing of men into a more vital relationship to Christ and his church. Thus the Madras Meeting on Evangelism defined evangelism in the following terms: "By evangelism we understand that the Church Universal, in all its branches and through the service of all its members, must so present Christ Jesus to the world in the power of the holy spirit that men shall come to put their trust in God through him as their Savior and serve him as their Lord in the fellowship of his church."[2]

Evangelism in its broader aspects is the great integrating and directive factor which stands at the center of Christianity, at once holding its parts together in a unity and dynamically motivating them to achieve a common end. It stems from the very heart of the Great Commission. It is both the justification and the goal of all missionary activity. It is evangelism which puts the stamp of validity upon religious education by supplying it with a reason for being. The evangelistic spirit permeates every phase of Christian activity. Its objective becomes the objective of all who work for the coming of God's kingdom and the realization of his righteous will.

But whether we are thinking of evangelism in a narrow or a broad sense we must come at last to the message of evangelism, the evangel which makes it *good* news to the world. This message can be epitomized by the following three factual statements. (1) The fact of sin, which leaves man impotent to save himself and to realize the best which he finds within himself. (2) The fact that through Christ man can come to know God who in his love desires the redemption and the highest self-realization of mankind. (3) The fact that man, through surrender of will in loving obedience to God, can effectively lay hold of the transforming and redeeming power of God to the end that he can triumph over sin and achieve in his own being that which is high and holy. Here is Christian gospel reduced to its ultimate terms! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."[3] What better news than this could there be for the kind of a world we find ourselves in today?

In evaluating the world evangelistic situation at the present moment the Madras Meeting on Evangelism had this to say by way of summary:

"1. The church is faced with a situation in its missionary task where areas are closing to the gospel and where many of the peoples have become less open-minded to Christian influences.

"2. There is more organized opposition to the Christian Church than at any time within the past hundred years.

"3. The world is in a ferment, nations are seeking substitutes for God, and nationalisms are replacing old religious loyalties.

"4. There are more non-Christians in the world now than there were ten years ago.

"5. The resources in missionaries and funds from the sending countries are relatively considerably less than they were a generation ago."[4]

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* Executive-secretary in the department of church development and evangelism of The United Christian Missionary Society.

[1] *Are You an Evangelist,* Methodist Book Concern, Chap. 1, Albert C. Knudson, p. 16.

[2] *Madras Series,* Vol. 3. Int. Missionary Council, p. 377.

[3] John 3:16.

[4] *Madras Series,* Vol. 3. Int. Missionary Council, pp. 281-282.

But, lest these words should be too devastating in the frankness of their analysis, let us hasten to a concluding word:

"This, therefore, is no hour for marking time or waiting for a better day. God is calling upon his church to go forward. The far-reaching movements of the Spirit in widely different countries are an indication of what the church may expect if it is obedient and faithful in this day of God's power. We stress the fact that nothing in the present world situation in any way invalidates the gospel. It is still the power of God unto salvation. Our fundamental purpose in evangelism is still the same. . . ."[5]

A message requires a messenger if it is to become effective, however. News may be ever so good, but it becomes news only as it has a vehicle to carry it to ears that know it not. A "call to action," such as that just quoted which comes to us from Madras, may be ever so fervent but it is only a call until a messenger appears on the scene to supply the action. And it is just here that we find the bottle-neck (to use a word which has recently become common to our ears) in connection with evangelism today—there are too few messengers, too few evangelists.

Some way we have fallen into the fallacy of thinking that evangelism is a task for which responsibility is limited to ministers, missionaries and professional evangelists, and that the average Christian man or woman has no responsibility in relation to it except to give financial support to those professional workers who have dedicated their lives to the church. The Great Commission was not given just to a group of preachers, however, and the responsibility which every Christian assumes to help bring in the Kingdom of God cannot be discharged by proxy.

Edwin J. Palmer, Assistant Bishop of Gloucester, uttered a great word when he said, "I am unwilling to separate evangelism from the ordinary life and work of the church. I cannot regard it as an optional extra for any Christian; nor can I regard it as something which is only to be undertaken by specially trained and paid people. If a man or woman thinks that he or she is a Christian without making others Christians, he or she is much deceived. . . . Our Lord and his apostles and all the Christians we hear of in the first ages knew that they had the supreme secret of the world. But they also knew that it was far too good to keep to themselves. Consequently they passed it on to anybody who would receive it. That is why they were evangelists; they had good news and they told it—they told it not only in words but by their characters and actions. This was an essential part of their life, and without it their life would have been something totally different."[6]

Recent effort, both at home and in foreign lands, to spread the base of evangelistic activity by enlisting an ever growing number of laymen has a two-fold objective. In the first place, it constitutes an honest and sincere effort to secure more Christian witnessing, an effort which is given urgency by the growing strength of anti-Christian forces around the world. But in the second place, efforts to enlist laymen in larger numbers in the work of evangelism has as a purpose the very redemption of these laymen themselves. Their own faith is desperately in need of vitalizing and this can come about only as they seek to share it for, as Horton has so well said, "No one is truly redeemed until he himself has become a redeemer."

"Personal evangelism" is personal in more ways than one. It is just as *personal* to the evangelist as it is to the one being evangelized, and the reflex action upon the evangelist may be more potent than the direct action on the one evangelized. If, therefore, every professing Christian could be led to become an evangelist the church would have the "shock troops" required to meet the world situation; but even more, the church itself would be reborn from within.

It could have been but this morning that the Master stood and looked out over the world and pensively remarked, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." It was, however, more than nineteen centuries ago, and the scene remains the same and the prayer goes unanswered. When will we arise and engage the harvest?

A Hungering Humanity

(Continued from page 4)

on our great cities. It seems to fit our day and time. Instead of one outstanding person coming into a community by himself for an evangelistic crusade, 25 to 30 persons come as a corporate group. Often in New Testament times God used groups, so, why not now? The National Christian Mission is the answer, for it is a new method that is being used with great results.

The Missions have already reached over one million persons in all the sessions, and the schedule is only half completed. As this is written eleven cities are yet to be visited. The series of 22 cities will be completed in Los Angeles on March 23.

That which has happened all over America in the National Christian Mission is beyond statistics. Perhaps the deepest significance arising out of this broad experience with thousands of people, representing a cross-section of every phase of American life, is a new realization of the fact that humanity hungers and will listen. The opportunity of the church in the presence of this hungering, eager humanity is an opportunity unparalleled. But it is an opportunity which belongs only to a church possessed of the living evangel of a redeeming God.

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[5] *Madras Series*, Vol. 3. Int. Missionary Council, p. 286.
[6] *Evangelism For The World Today*, Mott, Int. Miss. Council. p. 82.

Land Of Silver Waters

By WILLIAM F. ROTHENBURGER*

"SILVER WATERS," cried the Indians of long ago as they traversed the banks of great La-Platta and Parana and launched their canoes upon the placid streams. For that twenty-two hundred miles of land stretching from the Strait of Magellan northward to the southern borders of Bolivia, the early navigators seemed to have found no better name. So they translated it Argentina. Neither does Argentina count herself as youthful as the United States, for it was only twenty-three years after Columbus and his three barks landed at Santo Domingo and five years short of a century before our Pilgrim Fathers stepped upon the shores of New England that Juan de Solis and a bit later Sebastian Cabot, while searching for a southwest passage to the East Indies, navigated these silver waters.

Its People

Within this vast domain there still live fifty thousand Indians and Mestizos, ten thousand Japanese, a farming colony of third generation Jews numbering eighteen thousand, two hundred forty thousand Germans, two million Spaniards, and as many Italians. Together with a miscellany of other bloods, these Argentines refer with pride to a population of twelve millions of energetic people to be reckoned with.

No one can traverse this land of visible plenty and of limitless undeveloped resources, this land whose capital is the largest city south of the equator, without feeling the justice in its claim to being the first nation in the Latin American sisterhood. Buenos Aires, with the widest street in the world, the home of over three millions of people, city with splendid schools, colleges and universities, magnificent stores and miles of river docks lined with boats from every nation, has well been called the New York of South America.

Pan Americanism

Difficult as it is to enter wholeheartedly into a Pan American pact which gives her no guarantee of finding a substitute for her European export market, millions of Argentines are gradually revising their suspicions that we are as imperialistic as some of the totalitarian states. One finds in the capital city an Institute of Cultural Relations with the United States. Its president, Dr. Cupertino del Campo, is an M.D., an artist, Rotarian delegate to the United States, who came to Columbia University last June to receive the honorary degree of Doctor of Laws. In this Institute one finds the portraits of George Washington, Benjamin Franklin, Mark Twain, Abraham Lincoln, and Horace Mann alongside their own Sarmiento, founder of their normal schools, and San Martin, their liberator. Most significant of all is the fact that here one finds four thousand students studying the history and culture of our country in the English language. Here, also, is an English book store, whose shelves contain volumes by such well-known authors as Horace Mann, John Dewey, Henry C. Link, James Truslow Adams, and many others.

Furthermore, this Institute idea is not foreign but indigenous. It is led by one of the most charming gentlemen it has been the writer's privilege to meet in any land. Its purpose is better to understand the ideology and psychology of the United States. It is a strong antidote to an antipathy toward us which still lingers in the hearts of the uninformed and the victims of the world's most clever and vicious propaganda. Sensing this, one is ready to recommend that such an institute be formed in every capital city in our country. It is easy to believe that there are enough people in every state capital who sense the imminent need of Pan-American understanding and solidarity to capitalize what has been so well begun to the south of us.

Religion

Like all other Latin American republics, Argentina is predominantly Roman Catholic. Here the church and state are one. Here the Reformation of the sixteenth century was all but negligible.

However, Protestantism, or Evangelicalism as it is more fittingly called in that south land, is more than a century old. Scotch Presbyterianism and North American Methodism were pioneers. On the walls of the social room of St. Andrews Presbyterian Church one sees the portraits of three clergymen whose combined pastorates covered a whole century. In this room your reporter met eighteen ministers who, on that occasion, were studying the *Modern Use of the Bible* by Harry Emerson Fosdick. The program was in the English language, for there were few native leaders among them. The discussion was quite similar to any North American Monday morning ministers' meeting, even to the variety of theological differences and beliefs and the utter frankness in which those views were uttered. Some of the church structures are on a par with our own. The Boca Methodist Church, in an industrial area, with a splendid equipment costing $200,000 has the largest church school on the continent.

Ward College

It was little more than two decades ago that the Methodists and Disciples joined hands in promoting Ward College, an institution founded by the former group. The nomenclature comes from the fact that the family whose name it bears made it possible. Incidentally, the Ward Baking Company is a familiar term to many North Americans, particularly on the Atlantic seaboard. Later, E. M. Bowman for the Disciples made a substantial gift. Mr. and Mrs. S. S.

* Dr. Rothenburger is pastor of Third Christian Church of Indianapolis. He recently visited Argentina and other South American countries.

Colegiales Christian Church, Buenos Aires

McWilliams are our contribution, while Dr. and Mrs. Fred Aden are supported by the Methodists. For two decades these four outstanding persons, as leaders of the large faculty of English and Argentines, have linked their lives in the sacred task of Christian education in a most beautiful and efficient manner.

The school is situated in Ramos Majei, one of the fine suburbs on a campus of eighteen acres. The student body numbers four hundred and fifty, some of whom come from the first families in the land. About one-fourth are boarders. To meet with them at meal time, listen to Mr. Urcola, a trained national, read the Bible in Spanish and hear prayer offered in turn by another faculty member is to feel a sense of the divine. To look into the faces of more than a hundred husky youth at the morning chapel service, and to find an enthusiastic response to the gospel preached by a foreigner and interpreted by a national, confirms one's faith in the universality of the Christian message, in the ubiquity of the image of God, and in the belief that the youth in South America are in search of God. This latter statement was impressed upon the writer when he sat with a dozen graduate students from other schools and listened to their searching, religious questions directed to, and ably answered by, Mr. McWilliams. It was gratifying to learn that most of that group had read such volumes as *Man the Unknown* by Alexis Carrel.

What about the success of this union enterprise? Dr. Aden remarked that when the Disciples came upon the scene, the original benefactors did not see their way clear to continue their gifts on the same basis to a union effort as they had been making to a denominational cause. This greatly disturbed the president. He reports that when Bishop Oldham was informed of this probable curtailment of funds, the bishop replied prophetically, "Let us not be over disturbed or dissuaded from our course. The practical program of Christian cooperation for the Christianizing of Argentina is more valuable than any man's money."

Being asked what is the most imminent need of Ward College, its leaders replied "A chapel on the campus to serve as a spiritual center for the student body." Any individual or family wishing to make an immortal investment of mortal money would do well to get in touch with Ward College.

The Churches

The Disciples have four churches in Buenos Aires. The oldest of these is Saavedea whose pastor is Teliciano Sarli, a native Argentine and graduate of Union Seminary in Buenos Aires. He is, also, in charge of the Belgrano congregation. Mr. Sarli has a fluent pen. On his library are the bound volumes of a youth journal of which he was editor for some years. He is in young manhood, has an English wife and four husky children, and is committed wholeheartedly to the ministry.

Colejrales Church at present is pastored by Robert Lemmon, temporarily loaned by the work at Asuncion. The building is new and attractive, and the evening service was well attended. The young people wished me to carry their greetings to the young people of North America.

The youngest congregation is Villa Mitre, housed in a new and artistic building and presided over by the only ordained woman preacher in the republic, Miss Jorgelina Lozada. She, her English mother and invalid sister live in the apartment provided on the second floor. Miss Lozada, who was an Argentine delegate to the Madras Conference, is a young woman of rare culture, personality, and devotion to her task. To listen to her is to be convinced that the Argentine women are just as capable as our own and that the enlistment of national leadership is an essential and successful missionary policy.

Union Seminary

Union Seminary, also, is a cooperative institution supported by the Methodists, Disciples, and the Waldensians. Other bodies also are sending their students to this growing center of Christian culture and training. Our own J. D. Montgomery is the vice-president. Dr. B. Foster Stockwell is the president. There are now eighteen students. This is the only Evangelical Seminary in South America, which, according to Dr. John R. Mott, gives promise of continental expansion. It is sorely in need of a building, however, its present home being a dwelling house. The Methodists are providing a splendid lot and $35,000 while the Disciples are attempting to contribute $5,000, a goodly portion of which has been raised by Mr. Montgomery. He will welcome the continued tangible expression of interest from the Disciples.

If the cause of evangelical Christianity is to prosper in this land of material plenty, it must have trained leaders. It is, also, obvious that no one Christian body can support an adequate seminary. Therefore, the only way out is to grow a strong non-denominational but Christian school. Given an adequately trained and consecrated leadership, plus the necessary moral and material support of the home boards, there is every reason to believe that in due time the response of these alert people of the Silver Waters will give us just cause for rejoicing.

Charles T. Paul

By STEPHEN J. COREY*

IN the death of Charles T. Paul there passed from the world missionary scene one of its great advocates and teachers, a quiet, gentle, lovable, scholarly man and a man with a warmth in his heart and a glow in his personality which attracted and inspired all who knew him. In him a frail body was paired with a remarkably penetrating and versatile mind which eagerly explored wide areas of learning. He was a master of languages, knowing Chinese, Tibetan, Spanish, and a number of other tongues. He was a recognized authority on Buddhism. He had gathered the best library connected with Tibet and its literature which is to be found in America. China was his first love and Latin America his specialty. He was a passionate lover of great books, music, and art.

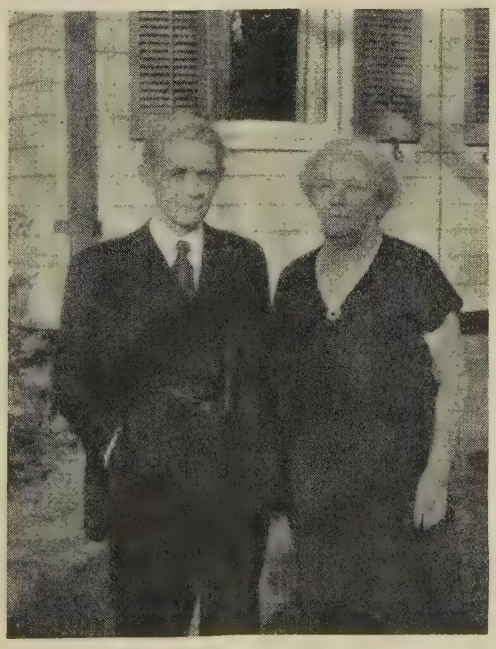
Born in Canada he did his early teaching and preaching there, finally establishing the Toronto School of Languages. In 1900 he came to Hiram College where he served as Professor of Modern Languages and instructor in Missions. Large mission study classes came together for his teaching and Hiram College became a notable center for the inspiration and training of missionary candidates. His passion for world missions was not simply that of leading others to be interested or to go, but in 1905 he and Mrs. Paul went to China under the Foreign Christian Missionary Society, where he became teacher of English in the newly formed Nanking University. They had been there but two years when he was stricken with the most virulent form of smallpox and came near losing his life. Mrs. Paul's health broke under the fearful strain and anxiety and they returned home again to Hiram College. There he took the department of comparative religions and missionary linguistics. In 1910, following the great missionary conference in Edinburgh, Scotland, Professor Paul drew up the curriculum for the College of Missions at Indianapolis, which was established first by the Christian Womans Board of Missions. Later it became an enterprise of The United Christian Missionary Society.

The College of Missions was one of the first, if not the very first, school for advanced training of missionaries, inspired by the Edinburgh meeting. Professor Paul became the president of this new graduate school. Here he served as one of the outstanding leaders in missionary training up to 1927 when the College of Missions was moved to and combined with the Kennedy Union School of Missions at Hartford, Connecticut. At this institution he still remained president of the College of Missions, which retained its identity, and was also head of the Latin American Department of the Kennedy School. He was retired in 1937 but still retained a relationship at the Hartford center until his death.

Dr. Chas. T. Paul at the time of his presidency of the College of Missions in Indianapolis.

Professor Paul had traveled widely in the Orient and in Latin America which gave him additional authority in these fields of missionary endeavor. He also wrote a great deal, but he was primarily a teacher. He influenced hundreds of missionaries; and those who have had the warmth and conviction of his rare instruction are scattered all over the missionary world. He had the faculty of drawing personalities very close to him and was always highly appreciated and almost revered as a teacher. C. T. Paul lived and thought on the high levels. He was a man of simple tastes, with a rare gift of friendship and an unusual sense of humor. Mrs. Paul, who survives him, has been his inseparable companion in life and thought. He constantly depended upon her and her brilliance of mind matched and challenged his. She was also his amanuensis and special typist, and often in the midst of their enthusiastic studies and research, meals and bedtime would be forgotten and unconsciously the small hours of the morning would steal upon them. Mrs. Paul has also been a teacher of rare ability.

Dr. and Mrs. Paul at Hartford, Conn., 1936



President Paul was a Fellow of the Royal Geographical Society of England and also a member of the American Oriental Society. Besides Mrs. Paul he is also survived by a son, Justice Paul and his family at Hartford.

Memorial Service

On January 7 a memorial service was held in the Chapel at Missions Building, Indianapolis, at the time of the Board of Trustees Meeting. An account of this service is given on page 42.

* Doctor Corey is President of the College of the Bible at Lexington, Kentucky. He was formerly President of The United Christian Missionary Society.

Shanghai, Symbol of Imperialism

By E. K. HIGDON*

HALLETT ABEND, writing in the *New York Times* of December 8, 1940, refers feelingly to "the most spectacular calamity that has befallen any group of Americans since the World War." He is talking about "the forced evacuation of 16,000 Americans from the Orient."

Abend has a sympathetic understanding of the testing hours these Americans have spent in recent weeks. "Every night and every morning and at every meal hundreds and hundreds of missionaries are asking God for guidance. Shall they abandon their converts, their work of years, and seek personal safety; or shall they run the risk of death or internment and stay with the people to whom they have dedicated years of their lives?" He says that Shanghai has been hit particularly hard by our government's advice regarding evacuation "because the more than 4,000 Americans there constitute the largest American colony on the Asiatic mainland."

This correspondent places responsibility squarely on Japan for the mental anguish, the physical discomfort, and the financial loss involved in "the great American exodus from the Orient." He almost assumes that citizens of the United States have a kind of divine right to live and grow rich in Shanghai while the current interference with the normal flow of affairs is of satanic origin. Since Abend is not alone in this assumption, Americans would do well to examine it before condemning Japan. We can make that examination without closing our minds to the physical dangers that now threaten those who have chosen to remain in that "city for sale" or without drying up our compassion for any who must leave and lose their homes, their personal possessions, their business enterprises—the accumulations of a lifetime.

Charles B. Fahs, in the preface of his recent book, *Government in Japan,* discusses the emotional dangers in the present state of tension. "Economic questions such as standards of living, availability of raw materials, competitive ability of industries, and trade restrictions," he says, "will be very important when the time comes for a bilateral or multilateral peace settlement in the Far East. Nevertheless, a peace treaty is a political agreement and even more dependent on intangibles like security, confidence and public opinion. Consequently, sound peace negotiations may easily be jeopardized by emotional biases such as have been encouraged during recent years by the repeated charges of 'fascism,' 'totalitarianism,' 'militarism' and 'feudalism' made in discussions of Japanese political trends."

"It is the author's considered opinion," Fahs continues, "that these epithets, at least in the derogatory sense in which they are usually applied, are dangerously misleading and that their use is due to lack of perspective. They are superficial judgments on political tendencies which, in reality, have origins far beyond the present crisis and are but Japanese counterparts of trends evident throughout the world, including the United States, France, and the British Empire."

Have other nations ever done anything in China that they would resent if Japan did now? The British opened Shanghai in 1842—at the point of two brand new thirty-two pounders mounted on the *Nemesis* and trained on the Woosung forts. Ernest O. Hauser writes that the victors reported, "No one who witnessed the obstinacy and determination with which the Chinese defended themselves would refuse them full credit for personal bravery."

Fifteen years later Lord Elgin headed a mission which spent from 1857 to 1859 in China. He reported, "Foreign merchants, in direct customhouse relations with Chinese authorities, all more or less venal and corrupt, launched into a wholesale system of smuggling and fraudulent devices for the evasion of duties. Contempt for all Chinese authority and disregard of inherent rights, habitual infraction of treaty stipulations, license and violence wherever the offscum of the European nations found access, and peaceable people to plunder—such were the first-fruits of this important concession; and time only served to increase their growth."

If any one of "the offscum" was British and had to stand trial for breaking laws, he didn't appear before a Chinese judge in a Chinese court, but according to the Treaty of Tientsin, signed by Lord Elgin on June 26, 1858, or was subject only "to the jurisdiction of the British authorities." That was the principle of extraterritoriality, and it has developed in the last century until Western countries, including our own have their police forces, their courts, and their gunboats in

Coolies at work at Soochow Creek, Shanghai

* Executive secretary in the division of foreign missions of The United Christian Missionary Society.

Wheelbarrow taxi used by Shanghai poor

Shanghai and elsewhere in China. American citizens came under these protective provisions in 1880.

We become righteously indignant when we hear of Japan's efforts to force upon the Chinese the use of opium and other habit-forming drugs. If Western righteousness had been better implemented in the 1840's, the time of the opium war, its indignation might be more effective now.

But Britain and America were not the only nations whose citizens sought wealth in Shanghai and whose governments adopted the imperialistic policies of which that city is a symbol. France in Tongking, Japan in Fukien, Russia in the Liaotung peninsula and at Port Arthur, Germany in Shantung, and Korea preparing her own independence, all whittled away at the "Sleeping Giant."

The way these European powers quarreled with one another about keeping off of each other's concessions is reminiscent of the situation in the Church of the Nativity at Bethlehem where each of a half dozen or more branches of the church claims exclusive right to the use of certain floor space. Once when one group wanted to stop another from making processions across its preserves and interrupting its worship, it laid a carpet that extended over the passageway and forbade the other group to walk on it. Whereupon the second group came by night and cut off that corner of the carpet that covered its territory. All this was done to the glory of God. Likewise the Empire was partitioned for the good of China.

And here's a question that might stump the experts of "Information Please." When and where did an army of 20,000 British, Americans, French, Japanese, Italians, Dutch and Spanish prepare to fight a common enemy? In the Spring of 1927, at Shanghai, and the leader of the enemy's army was Generalissimo Chiang Kai-shek! But the general didn't strike and the International Settlement was again saved.

But not for long. Five years later the Nineteenth Route Army camped outside Shanghai, and those responsible for the safety of the International Settlement again became jittery. Its Defense Committee met on January 27, 1932, and assigned defense sectors to each national unit, asking the Japanese to be responsible for Hongkew. Japan was now one of the treaty powers, and the nationals of other governments represented in the Settlement were willing enough to have her help protect them. The war began on January 28. Hongkew became a shambles. The Japanese marines, the army forces and the navy didn't get results as rapidly as the Japanese civilians demanded. So they went on a rampage. They killed Chinese, they destroyed property, they frightened the white residents of the Settlement. But still the Chinese were winning the war; the "taipons" were afraid they might send troops into the Settlement on the pretext of protecting Chinese civilians there; Japan was a treaty power and was doing exactly what the "taipons" had urged their own governments to do, so they couldn't disapprove. They did try to arrange a truce—five times in one month. But the war ran on three months, and at the end there was no Japanese victory. Japan had lost about 82 million dollars worth of trade and fifteen thousand of her thirty thousand Shanghai residents had gone home. The trade of the other treaty powers had been jeopardized—that commerce whereby the International Settlement had sucked out of the Yangtze Valley, year after year, the wealth of half the people of the land.

But that wasn't the worst of it. A hundred thousand Japanese troops had fought in Shanghai and might do so again. Forty warships and a hundred and twenty fighting planes had poured shells and bombs into the Woosung forts for five weeks before they capitulated. That, too, could be repeated. Japan, as a world power, had been born ninety years too late. (The *Nemesis* had taken Woosung in a brief encounter.)

About 1860 a British resident of Shanghai said to Sir Rutherford Alcock: "It is my business to make a fortune with the least possible loss of time. In two or three years at farthest I hope to realize a fortune and get away. And what can it matter to me if all Shanghai disappears afterwards in fire and flood?"

Nearly eighty years later another business man, this time an American representative of a large oil company, made a similar statement although in a different spirit. One of his close friends, a missionary, asked him, "How do you reconcile the fact that you have spent your whole life making friends with the Chinese people and seeking to establish the finest business relations with them with the fact that you are now working your head off to sell this same oil to the Japanese military to be used to fuel Japanese planes in the bombing of Chinese women and children?" To which the business man replied sadly, "Oh, you know we'd sell to the devil himself if he'd pay cash."*

If Japan is a demonic force devouring Shanghai and the rest of the Orient, perhaps the Western nations have supplied her "for cash," not only their oil but their international ethics. At any rate they have had something to do with the "fire and the flood" *and the blood* that has about swept Shanghai out of existence.

* Related by Van Dusen in *For the Healing of the Nations.*

Christian World Fellowship

A Call to Observance of Brotherhood Dinners on February 19

THE fifth annual Brotherhood Dinner will be held on Wednesday evening, February 19. The Brotherhood Dinner has been participated in annually by thousands of churches of Disciples of Christ during the past four years. It is significant that we are able to hold such a wide-spread occasion of fellowship drawn together simply by the desire for fellowship and mutual concern. The Brotherhood Dinners in the past have been marked by a wide-spread exchange of greetings between congregations in America and around the world.

Charles K. Green, former fraternal delegate from British churches to International convention.

The fellowship of the Brotherhood Dinner is not limited to the churches of a given area, state or nation. It is a world-wide fellowship. In it we are able to join hands with churches of our brotherhood in lands where war is making it extremely difficult for fellowship to be possible. This year it will be impossible to send or receive messages from some of these countries. However, there is one means of fellowship that cannot be thwarted and this year the Brotherhood Dinner will offer to us an unusual opportunity to have fellowship in prayer. The program will emphasize fellowship, prayer and sharing. Suggested material has been mailed to every church.

Emergency of British Missions

Early last fall a communication was received from A. L. MacDonald, treasurer of the Churches of Christ Missionary Committee of Great Britain. This letter was one of a number to officers of our International Convention and to leaders of our missionary work. Mr. MacDonald states very frankly the serious problem faced in their work in India and Siam.

The British churches are suffering greatly from the effects of the war and events prior to the war, the latter being due to unsettled conditions in England in the past several years. By strenuous effort, however, until this year they have been able to carry forward their work with but slight loss, and up to this last year they were able to make even a minor increase. Now their income falls considerably short of the essential requirements needed to keep their staff on the field and their work progressing. This means, of course, heavy cuts in their expenditures on the field and delayed furloughs of their missionaries. Mr. MacDonald says: "We have made a strong appeal to the brotherhood here and have put the facts before them and the response so far has given us a little hope that we will be able to avoid retrenchment."

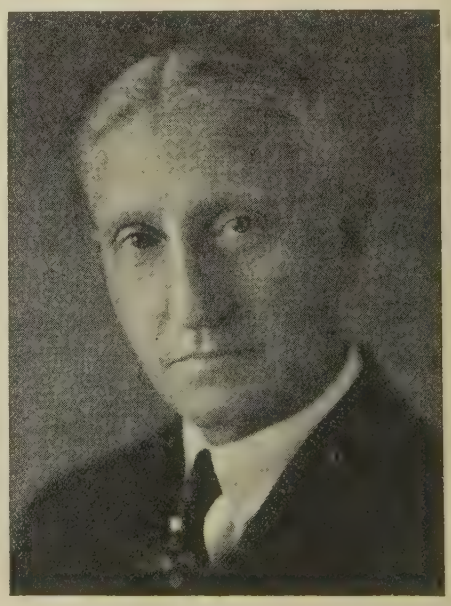
Present Situation

The situation at the present time is this: their budget for their work over seas is about 10,400 pounds, or in round numbers American money about $42,000. They feel they can raise this amount with the exception of 1,200 pounds, or nearly $5,000. Mr. MacDonald states that if the brethren in the United States could raise this money, $5,000, they feel that they can carry the rest for this year. Even with this lift the securing of the amount needed is going to be very difficult, and unless they get assistance they will have to close down at least one field in less than a year's time. A major problem which causes them the most difficulty is the extremely heavy taxes. The income tax in England is now 8/6 d. on the pound. This is approximately 43 cents on the dollar.

Mr. MacDonald further states: "If there were no war, the missionary work is so much on the heart of our people that we believe they could remedy the position, but with the war (costing this country at present nine million pounds a day) there is grave doubt as to our ability to put the matter right."

The Brotherhood Dinner will lend itself to the most popular approach in assisting our British brethren to carry forward their missionary work. It is hoped that in this great period of fellowship across the United States and around the world this year a generous offering will be taken in each Brotherhood Dinner in order that we may assist our British brethren in meeting their missionary crisis.

There are many emergency appeals being brought before our people these days, but none is more alive, more needed or closer to the heart and life of the entire fellowship of Disciples of Christ than this one. Surely we cannot fail in this gift to the churches of our brethren in Great Britain in order that they may continue their world witness in a day of terror and disaster. In this year when there are so many forces to divide men, every church is urged to hold a Brotherhood Dinner to en-



Claude E. Hill, former American delegate to British churches.

courage Christian world fellowship.

Popular Response

The plan to make use of the occasion of the 1941 Brotherhood Dinners on behalf of the emergency facing the Churches of Christ in Great Britain in their work of foreign missions has struck a popular chord. Everywhere, as plans for the Brotherhood Dinners are made, people are remarking upon the appropriateness of the program. To the office of Doctor C. O. Hawley, director of Unified Promotion, which sponsors the dinners, many letters of hearty approval have come. Especially enthusiastic about the plan are those who have in various years represented the International Convention of Disciples of Christ as fraternal delegates to the Annual Conference of our British Churches. Following are comments which came to Dr. Hawley from three of these delegates: Dr. Claude E. Hill, pastor of First Christian Church, Tulsa, Oklahoma; Dr. Jesse M. Bader, of the Federal Council, and general secretary of the World Convention of the Churches of Christ; and F. H. Groom, pastor of the Franklin Circle Christian Church, Cleveland, Ohio.

Doctor Hill's letter is as follows:

"I regard it as a happy suggestion that we Disciples in America make our annual Brotherhood Dinner an occasion for fellowship with our British brethren in sustaining their foreign missionary program. Knowing our British churches and our British brethren as I do, it is a tremendous thing to me that, in spite of all the disaster and distress of war and notwithstanding the heavy financial burdens that are laid now on all the people of Great Britain, our brethren over there are still able to maintain their foreign missionary program at the eighty percent level. I know the sacrifices for which this calls. And we American Disciples should esteem it both as a privilege and a duty to provide the additional twenty percent in order that the work being carried forward in India and Siam may not suffer.

"Our American churches can easily give the $5,000 required, and we should do it. To do this thing will strengthen the ties of fellowship that bind together our churches in Great Britain and in America."

The following word from Doctor Bader, who is probably better acquainted with our British churches than anyone else, is of particular interest:

"It is a source of deep satisfaction to know that the foreign mission work of our British brethren is to be remembered at the time of our Brotherhood Dinner on February 19. May the offering be generous for the work they are carrying on in three countries—Siam, India and Nyasaland.

"I have attended five Annual Conventions of the British churches and have heard their missionary reports. Their Foreign Mission Breakfast is conducted much like ours formerly were under Brother McLean. Missionaries on furlough are introduced. They speak briefly. An appeal is made for a special offering in addition to what has been done during the year. Last year their total giving for foreign missions was about $45,000. This is $3.00 per member. *There is not one British church which does not give to missions.*

"In these critical and tragic days in the life of our British Churches and the work which they have built up during the years, a generous offering now will not only help to sustain their mission work, but will strengthen the ties of Christian fellowship and love."

F. H. Groom of Cleveland, our 1939 fraternal delegate, writes the following:

"I presume I have had as good an opportunity as any one to observe the British people in this crisis, having served as fraternal delegate in 1939 when the shadow of war hung over England's green and pleasant land. Indeed the storm broke during the last few days of my stay there. Our British Brethren have stood heroically by the task of world evangelism in spite of ruinous taxes and unprecedented trials. Letters from personal friends have indicated that they are still carrying on religious work both at home and abroad. By all means we should help them carry the load so that the faithful missionaries will not need to be recalled."

It is hoped that a larger number of churches will participate in the Brotherhood Dinners this year than ever before, and that they will make the offering an important part of this evening of fellowship.

C. R. Stauffer, 1937 delegate to British churches and (right) J. W. Black of Leicester, former president of the World Convention and British delegate to the American churches. This picture was taken at the Loch Lomond picnic at the close of the British Conference in 1937.

St. Louis Convention—May 1-7

EDITORIAL NOTE. *Presented on this page are messages from two men who carry large responsibilities in connection with the carrying out of the arrangements for and program of the International Convention of Disciples of Christ which meets in St. Louis in May. To ministers, church officers and other leaders* WORLD CALL *commends careful consideration of these messages and cooperation in making the St. Louis convention a truly epoch-making one.*

Why Go To St. Louis?

By H. B. McCORMICK*

OUR next International Convention meets at St. Louis, Missouri, May 1-7. Are you planning to attend this vitally important gathering? You should if you can possibly do so.

Why is the St. Louis convention so vitally important?

First, because of *the world crisis* which is unprecedented in its scope. How natural that as the clouds deepen, creative leaders in all lands should turn to the Christian movement for light and leading!

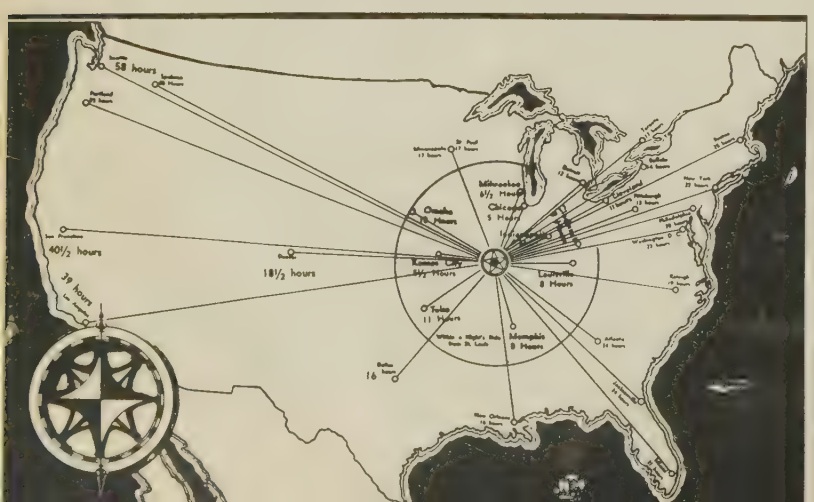
Second, because of *the unprecedented opportunity* which the world crisis offers to a courageous and aggressive church. Our leaders will present to the St. Louis convention both the difficulties and the opportunities by which the church is confronted today.

Third, because provision is being made in the St. Louis convention for everyone attending *to see our work as a whole.* Heretofore some of the most important elements of our enterprises have been presented in breakfast, luncheon, and dinner meetings. At St. Louis all of these major enterprises will be brought directly to the convention floor.

Fourth, because it is the solemn responsibility of our great brotherhood *to take steps to meet the difficulties and opportunities of this hour* in a statesmanlike and far-seeing way. It is the fundamental function of the International Convention to advise the organizations reporting to it as to the course of action they should take and to report this course of action to our churches for their consecrated and sacrificial support.

"Thy Kingdom Come" is the convention theme. Will you pray day by day that God will use this convention as a commanding means of inspiring our great brotherhood to take a place of strength and power in bringing in the Kingdom of God today? If at all possible, you should be there. Plan now to attend.

* Pastor of Lakewood, Ohio, Christian Church and president of the International Convention of Disciples of Christ meeting in St. Louis, Mo., May 1-7, 1941.



St. Louis Is Making Ready

By C. D. PANTLE*

FOR several months the St. Louis local committees have been at work preparing for the International Convention which the churches of the Greater St. Louis Area will entertain May 1-7, 1941. In all, some 300 people from the twenty-nine churches in this area make up the personnel of these committees. On November 18 over 200 committee members gathered at Hamilton Avenue Church for dinner and to get acquainted. The St. Louis churches are enthusiastic about the benefits which they will receive, not only from the convention itself, but also from the fellowship which will come from these group meetings.

Arrangements are being made to accommodate all who come, in the church homes, hotels, tourist homes, tourist camps—in any type of accommodation which may be desired. Places of interest in and around St. Louis are being catalogued, and the best means of reaching them determined. Already arrangements have been made with Missouri Christian church colleges for music for the evening sessions of the convention. An attractive chapel is planned where many will turn aside for prayer. Preparations are being made to place visiting ministers in pulpits of other communions on Convention Sunday. Elaborate plans are under way to receive properly all who come. Already 1,032 of our people from the churches in the Greater St. Louis area have registered, and there are excellent prospects of reaching the goal of 3,500 local registrations. "Discipledom" in the Greater St. Louis Area will be a bee-hive of activity from now until May.

St. Louis weather in May is at its best. St. Louis is at the cross-roads of the United States. It is the one city in the country in which every passenger train terminates—not one passes through. It is at the very center of our Disciples of Christ population, and the churches in the Greater St. Louis area seem justified in expecting the 10,000 people for whom they are making plans to entertain for the International Convention.

The St. Louis Municipal Auditorium, where the convention will be held, is new, conveniently located, and one of the largest, most modern air-conditioned convention meeting places in the country.

Every sign points to a great convention and St. Louis will be a gracious host.

* Chairman of local committee in charge of preparations for the International Convention of Disciples of Christ, St. Louis, Mo., May 1-7, 1941.

The Church's Task For Today

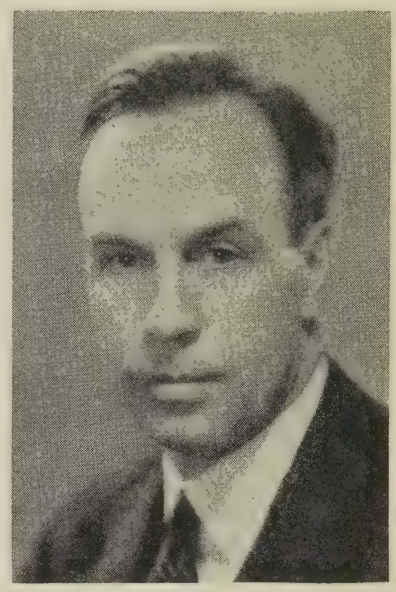
By GEORGE A. BUTTRICK

RECENTLY we read an article by a leading dramatist on, "Why I do not go to church." Some of his reasons were sturdy. His other reasons were not reasons because they were not reasonable. Why do men otherwise intelligent begin to babble like babes when they discuss the church? You know the kind of plea: "Of course I believe in God, but not in the church: I worship alone in the fields." So a man might say, "Of course I believe in music, but not in concerts: I receive my music from the forest-choirs." The man goes to his forest: a cow moos most unmusically in the meadow, an aeroplane roars overhead, a car backfires on the neighboring hill. Our nature-worshipper is beset by man's discords. How, in actuality, does a man learn music? He builds walls to make a silence, then within the walls he gathers the instruments of music, then he gives himself to study of the masters; and then, as climax, he surrenders as listener or performer to some corporate act of music such as a symphony. How does a man learn worship? He builds walls against the pagan world, then within the walls he gathers instruments of worship (hymns, liturgies, Bible); then he studies the masters Whose Master is Christ; and finally, as climax, he forgets himself in the corporate act of worship. There, caught up with his neighbors in one flame of faith, he celebrates all worthy life before the Unseen Face : "Holy, holy, holy, Lord God of Hosts." He goes home with a glow on the mind. The next day he is better able to find God in the fields.

Yet that critic had reasons almost beyond rebuttal—the short-comings of preachers, the bigotries and cleavages of sects, the gross irreverence, the timid accommodation to the secular mind. Jesus would have agreed with him, nay, would have been more deeply wounded because of a spirit quiveringly white. Having agreed, Jesus would have excused himself, saying: "I must go now. You see, I must go to church." He would have gone, even to a temple where traders and priests grafted in the temple courts. We need not despair until he despairs. There is a saving "remnant" in the church, a golden heart in the grain, because the church also is the incarnate Word of God. But what urgent need for the husk to die that the grain's heart might live in new harvest! Perhaps the church must become smaller, perhaps it must become in money poorer, perhaps there is call for a new Franciscan order in the earth. Certainly the church must become more aware of guilty failure, more united, more free from besetting paganisms, more careless of persecution, more sure of God. We ask, therefore, what should be the church's witness now in our land?

II

The ministry of reconciliation. Appeasement, which means to pacify by concessions, is a shallow word: it moves from man to man. Reconciliation, which means to make friendly again, is a profound word: it moves from God to man, and from man back to God.



Doctor George A. Buttrick is the immediate past president of the Federal Council of Churches of Christ in America. The accompanying article is a digest from his presidential address at the recent biennial meeting of the Council at Atlantic City, New Jersey. Doctor Buttrick is pastor of the Madison Avenue Presbyterian Church, New York City. He has twice been a guest speaker at International Conventions of Disciples of Christ, at Indianapolis in 1932 and at Richmond in 1938.

Appeasement may blink at wrong, but reconciliation builds on truth. By sale of war materials we still appease Japan. Those who condone the policy argue that otherwise Japan might attack us. In brief, we are to make Japan a strong military power lest she should act like a strong military power. It is logic so illogical that some of us cannot follow it. Reconciliation, not appeasement, would have said to Japan three years ago: "We wish to live in righteous peace with you and with every nation. We will trade with you now in average bulk, in goods not easily translated into implements of war. We confess our national sins. We pledge help to cancel inequalities and to assure your brighter future. But we will not help you in aggression. We would rather compensate our merchants for loss of your trade, preferring poverty to a profitable collusion in crime."

Causes or Occasions

Appeasement meets the occasions of war, while reconciliation grapples the *causes* of war. How many people are content to simplify issues that are far from simple! "Stop Hitler!" We stopped him under another name twenty years ago. Here is one of the appalling dilemmas of our time: Germany, like every land, yearns for peace; but by trying to stop Hitler, as in some way we must, we unite Germany in his support. Here is a worse dilemma: we use his weapons to stop him, leaving him free to say (or some other dictator after him), "The doctrine and weapons were right. Next time I will not blunder: I'll gather weapons in overwhelming power." We should face these dilemmas, even though in our baf-

flement we cannot resolve them. Reconciliation attacks the causes of war, not merely its occasions. What of defeat-psychology, which, unless goodwill can meet and melt it, turns inevitably into revenge? What of national denials of the brotherhood of nations? What of the disparity of national resources and markets? What of the stubborn clinging to systems which issue in poverty which easily turns to mass bitterness which easily becomes a prey to cruel demagogues? What of a society which here has hunger and hopelessness, and there has indifference and pride? Reconciliation knows that meeting merely the occasions of war will merely give respite between blood-letters: reconciliation grapples with the causes of war.

Let others advocate defense and preparedness. These advocates themselves know, if they are wise, that the church has a deeper task. For, except the mind of Christ be honored, no civilization is worth defending.

Says a proposed manifesto of the church: "If Hitlerism triumphs democracy and religion are doomed." Well, Hitlerism has no commendation from us: its treacheries, paganism and abysmal cruelty leave us only aghast—and undaunted. But Caesarism triumphed on Calvary in complete triumph, and democracy and religion were not doomed: Caesarism was doomed.

Let others postpone for the war's duration the plans and motives of a better world: the church cannot delay. How often have men adjourned until peace those endeavors for lack of which wars afflict us! How often, when war has ended, they have been too poor, too weary, too disillusioned to attempt the tasks of peace; and new wars have taken them unawares!

A Plea That Will Stand

Let others speak of hate, as though some nations were "another race of creatures bound on other journeys": the church must still speak of love; and still see all men, however blinded and cruel, through His eyes who saw them from a Cross. All worthy groups will honor the Christian church in its resolve to be Christlike. And here is a gentle prophecy: *this plea will stand unashamed ten years from now when some other present pleas will seem mere tempest and folly.* To us is given the divine word of reconciliation.

III

Again, our task is to witness to a transcendent loyalty. The International Consultative Group in Geneva says that even the last war was a symptom of breakdown rather than a cause; that even then there were "masses . . . unrelated to each other and unrelated to any common values or convictions; and adds, in judgment on us, "If Christianity had been as alive in this period as it was in the time of St. Augustine or of the Reformation, it would have filled the vacuum . . ." But, the diagnosis continues, the church's voice was too often an echo of the world rather than a prophetic call to face spiritual reality. There is this comment in summary: "The deepest sickness of our modern world lies in its lack of any genuine conviction of truth . . . What is needed is an inner renewal of the spirit leading on to the discovery of new forms of social, national, and international life."

If this interpretation is true, our modern worship of business or the state did not drive out God: there was no sense of God; so man's yearning need to worship, dismayed by the appalling vacuum, erected half-gods in place of God. "When the half-gods go, the gods arrive." The half-gods have reached their twilight. Manifestly they breed only chaos. Therein is our opportunity, if we are true: "When the half-gods go," men turn again to the Cross.

For bodily food we cannot feed on our own bodies: literally we must feed on the illimitable creation. For inward food we cannot feed on our own unrest: that cannibalism also is doomed: we must feed on an Eternity made known in a Cross. This the church must say, and live, and prove if need be in its pain.

IV

Again, the church's task is evangelism, the good news of the unmerited but abounding grace of God. We have said that our world has worshipped half-gods and is in chaos, and that we must return to a transcendent loyalty. But if that is the only word, we have said nothing. For how can we worship if still defiled? We have no beauty of holiness; and how can we save ourselves?

Mankind's Profoundest Insight

"No use crying over spilt milk," the glib proverb tells us. Why no use? When sustenance is wasted, worthy men do not laugh or go untroubled. Besides, "spilt milk" is really injected poison. Any sin enters the world's life-stream: a lie, a greed, an uncleanness—there they go into "time and the river," and we have no wit to overtake and cleanse them. Sin is pollution of the cosmos. George Bernard Shaw talked nonsense, dangerous nonsense, when he said, "Forgiveness is a beggar's refuge : a man must pay his debts." If sin poisons the life-stream only a cosmic mercy can save us—a cosmic mercy come near, become incarnate, since any healing must touch the disease. That Christ "came into the world to save sinners" is still mankind's profoundest insight. The church has no message when it forgets to preach the unmerited Grace of the Eternal.

What Evangelism is Not

It is comparatively easy to say what evangelism is not, but harder to describe its positive traits. It is not mercenary. It is not "professional," though there may well be those specially gifted and therefore wisely set apart for the task. It does not affront the intellect. It does not exploit the emotions, with ropes and pulleys backstage, but reverences personality. It does not peddle fears: it may indeed point to a present hell and a wrath actually arrived, but its mood is an immense compassion and all the welcome of God's

(*Continued on page* 24)

Interracial Participation in Church Assemblies

By GEORGE EDMUND HAYNES*

Doctor Haynes

THE emphasis which the churches are placing upon interracial fellowship and the success of their educational-social action program in white-Negro relations were concretely illustrated at Atlantic City during the meetings held during the week of December 8-13 by the Federal Council of Churches, the Home Missions Council, the Council of Women for Home Missions, the Foreign Missions Conference of North America, the Missionary Education Movement, the National Council of Church Women, and the National Stewardship Council. In all there were thirty-three Negro church leaders from seven denominations who were distributed to practically every one of the many sessions of the joint seminars and commissions and the several separate meetings of the seven bodies at various times throughout the week.

Not only did these Negro delegates participate, but there was considerable recognition in a number of the sessions that they made important contributions to the thought and action which took place. For example: the Seminar on The Church and Social Change did its work largely through nine smaller commissions. In such commissions as the one on community situations arising from the defense program and on relief and unemployment as well as those on the family and on race, Negro delegates were conspicuous not only by their color but by their contributions to the discussions.

Department's Biennial Report

One of the high spots of the interracial aspects of these meetings came on Thursday night, December 12, at one of the business sessions of the Federal Council of Churches, when its Department of Race Relations reported on its activities of the past two years. Its work shows conclusively that the churches of America are facing valiantly the problems of interracial adjustment through an educational-social action program. The report illustrated that wide interracial and interdenominational support is being given to a joint project of the Department of Race Relations of the Federal Council and the Home Missions Council in the Cotton Belt, where religious demonstration workers are being placed for service to the people in the small town and rural districts through their churches in ways similar to that which home and farm demonstration agents are giving through government. In Georgia, under a church cooperative committee made up of representatives of eight denominations, such a worker has started a community church demonstration program in six rural counties heavily populated by tenants and sharecroppers. Similar plans are being made for placing such religious demonstration workers in Alabama and Mississippi. Ministers' institutes in rural counties are being promoted. Scholarships are being given to Negro ministers for attendance at farm and home and ministers' institutes for the rural South.

Fellowship at Atlantic City

Another significant happening at these meetings was the housing of the Negro delegates on the same terms as others in one of the leading hotels along the Atlantic City boardwalk. To the credit of both the religious organizations and the hotel management most of these delegates were accommodated as guests, moved in and out of the lobbies, the dining rooms, the meeting halls, the elevators, the hallways, everywhere they chose, without any reported incident or discourtesy of any kind. The hotel help, both white and Negro, showed marked courtesy to all. It goes without saying that the conduct of these Negro churchmen was exemplary. On the side of white delegates there seemed to be no consciousness or condescension on account of color. In short, the courtesy, the mutual contributions and the fellowship of white and Negro church leaders seemed to transcend or to lose consciousness of race and color as they faced the great issues of our chaotic world at war with which the evangelical churches must grapple.

The findings that came from the four seminars, and that were approved in the joint plenary sessions for recommendation to the churches for their study as steps toward interracial brotherhood and democracy, are also striking examples of what these church leaders believed will speed us toward the goals of the Great Society of the future. What they said about race and race relations, representing as it does the judgment of both white and Negro leaders, is most significant. The following are extracts from these recommendations to the churches:

Recommended to the Churches

"We need to recognize anew that the great need of a partly effective democracy is more and better democracy. . . . Under a democracy people have the

* Doctor Haynes is executive secretary of the Department of Race Relations of the Federal Council of Churches of Christ in America.

Inter-racial group of church leaders at joint meeting of Home Mission Councils and Federal Council of Churches of Christ in America, Atlantic City, N. J., December 9-13, 1940. Top row (from left): Dr. H. J. Collins, Arlington, Va.; Dr. Emory Ross, New York; Dr. B. W. Doyle, Nashville, Tenn.; Dr. H. T. Medford, Washington, D. C.; Dr. H. S. Randolph, New York; Dr. J. W. Eichelberger, Chicago, Ill.; Dr. Melville Wright, Newark, N. J.; Dr. George E. Haynes, Executive Secretary, Race Relations, Federal Council. Bottom row: Bishop R. C. Ransom, Wilberforce, Ohio; Dr. Mark A. Dawber, Executive Secretary, Home Missions Council; Bishop John A. Gregg, Co-chairman, Race Relations Department, Federal Council; Dr. Thomas A. Tripp, New York; Bishop W. J. Walls, Chicago, Ill.

opportunity to grow morally and spiritually as they participate in their own economic organizations. We must extend democracy in government, industry, education and the life of the church itself. . . .

"The basic social ideal of the Christian religion does not permit of discrimination. It is the duty of the Christian church to emphasize the oneness of the human family rather than separation. . . . We deplore racial segregation in the program of national defense, more particularly the forms it takes with certain minority groups, having to do with labor conditions and recreational facilities. . . . The churches should urge that there be no discrimination in chaplaincy services or in the social and recreational activities within and surrounding the various army camps. Interracial groups in communities near the camps can find opportunity for interracial understandings and education in Christian responsibility by working in these areas of human relations. . . .

"The church should lay emphasis on the practical implications of Christian brotherhood and on the need of promoting mutual understanding. We believe that friendships between individuals of different races are an effective means to these ends.

"That the churches in communities near camps where Negroes are in training give special attention to maintaining good relations between the races under the trying conditions of camp and community life.

"The poverty and helplessness besetting sharecroppers and migrants are a cause for immediate Christian action. We call attention of the constituent denominations and their theological schools to the need for ministers trained for special service to these people. . . . We commend especially to the churches the projects for placing religious demonstration workers in areas of the Cotton Belt now being sponsored by the Home Missions Council and the Federal Council of Churches. . . .

"We express as Christians our sympathy with the Jewish people in this hour of calamity for so many of their group in Europe. We deplore the existence of anti-Semitism in America, and declare our opposition to it because it is contrary to the teachings and spirit of Christ. We call upon all His followers to create Christian attitudes toward the Jews. . . .

"In view of the war hysteria now affecting Japanese in our land who are Americans, the churches should endeavor to secure at once publicity for the peculiar problems faced by the Japanese in the United States. . . . Spanish-speaking peoples present one of the greatest challenges to the Christian churches. We urge that more attention be given to creating appreciation of their needs and to spiritual fellowship.

"The observance of Race Relations Sunday and Interracial Brotherhood Month is commended as a beginning of a race relations program. This should be followed with practical social action.

"All labor unions should practice democracy in control and should not discriminate against any workers because of color or creed. . . .

"Congress should provide that no industry receiving defense contracts shall discriminate in employment against any American citizens on account of race, creed or color.

"We urge the appointment by Congress or the President of a Commission on Unemployment to be composed of representatives of consumers, farmers, labor, finance, manufacturing, commerce, government, education, church, youth, and welfare agencies without regard to race or color. . . ."

Must Face Concrete Situations

Another significant note was stressed not only in the seminars but in committees, in conversation and in major meetings, namely, that the time has arrived when the church should more effectively implement their ideals and principles as we face concrete situations in the problems of labor industry; the problems of the sharecroppers in agriculture; of migrants in seasonal labor, and the many other everyday problems in race relations.

The City's Stake in the Rural Church

By ROBERT GRENVILLE ARMSTRONG*

SOME time ago I attended a conference between leaders of two denominations where the discussion waxed hot over a proposed merger of these two bodies. Finally one brother heatedly said, "You," naming the denomination, "have always looked upon us," naming his denomination, "as poor relations and you probably always will." Unfortunately that statement has been too true of the city church's attitude toward the rural church. Such an attitude, however, is not only not Christian and not gracious; it is an attitude of biting the hand that feeds one.

The city is under a great debt to the country. National security, prosperity and perpetuity are all linked into the continuance of the welfare of the man on the land. History has taught that in every era.

The city church is under a great debt to the rural church. Malcolm Dana says that seventy per cent of those who join the city churches by letter come from town and country churches. What would become of the city church if it were not for this constant inpouring of new members, members who have been given a warmth of religious experience as well as a conviction that follows them into the teeming life of the city, and causes them to seek a continuance of that relationship with the Christian church? Dana rightly says, "The flow is an evangelized one."

Furthermore, the lay leadership of the city church found its start and real strength of life in some small town or country church.

When we turn to the leadership in the pulpit we see again a striking evidence of the debt of the city church to the small town and country church. In the very interesting, sometimes disconcerting, study published in four volumes, *The Education of American Ministers,* Mark A. May states that "twelve per cent (of ministers responding to a questionnaire) spent their formative years in cities of 100,000 population or over; 25.6 per cent grew up in towns and cities of 25,000 to 100,000 population; 14.4 per cent in villages of 1,000 to 25,000 population; and 48.4 per cent came from communities of less than 1,000 population."

Is this debt of the city church owed to the small town and country church just because of a past contribution or must the city church still look to the small town and country for the life-giving stream of new blood, in membership, in leadership, lay and clerical? I believe that the city church must, for its own preservation and saving health, examine the springs from which its strength has come in times past to see whether they have become polluted through a neglect that ought never to have been allowed.

What of the present situation? We have heard much about the declining birth rate and its significance. It is asserted, and graphs tend to bear out the assertion, that the average age of the city population is steadily increasing, indicating a steadily decreasing birth rate that would keep feeding youth into the city's life. Before long deaths will exceed the number of births in a great many of our cities as is already true in certain of our large cities today. What does this imply? It means either a dwindling of the city population or a much greater draining of the youth from the farms into the city streets.

Is the small town and country life of today producing boys and girls of the same fine character and high idealism as in generations gone by? Opinions differ. A writer in *Yankee,* a New England magazine, gives a gloomy picture of what she found in one small town to which she moved from a city in order to have the sweet influences of country life. The reports of immorality coming from small towns and even the open country are disconcerting. The radio, the movie and above all, the automobile, have made possible the disintegration of life, along with the many advantages gained. The boy on the farm today is no longer isolated from the fast moving life of even the small neighboring city. Can the city depend upon getting the high grade stock of young people from the country that once flowed forth in such numbers?

This raises the question, what can be done about it? Has the city a responsibility for the life of the country? Has the city a stake in rural religion? If the city is to look to the country for maintaining itself in the face of a declining population, what kind of an increase does it want? Would it not be well for the city to concern itself mightily about the forces at work in the country, molding the lives of these potential citizens of the city?

Let us go back a bit to consider the kind of life that produced the boys and girls who have given much to the cities of their adoption.

It was first of all a wholesome family life. The family, not the individual, was the unit. Individualism has little place upon the farm. The family life produced in its turn a spirit of cooperation, of team play that was wholesome and good. Young folks learned early that life was a cooperative venture in which each had a part, not a grab-as-grab-can sort of scuffle.

Secondly, at the time, at least in New England, when the country church was the strongest and most influential, its ministry was well educated, respected

* Dr. Robert Grenville Armstrong is secretary of the New Hampshire Congregational-Christian Conference. This paper was read before a meeting of the Christian Rural Fellowship.

by the community, a power in the community. Church membership meant something.

Now it may not be possible to re-establish the old family relationship. I am not so sure that it is impossible. That will depend, I believe, upon a real and an intelligent effort within the community to magnify the family and its opportunities for character development. The logical leader in such an enterprise would be the pastor.

But what is the situation with regard to the country ministry today? Referring again to the work of Mark A. May, we find that 20.3 per cent of the churches are being served by men with both college and seminary training; 18 per cent are being served by men with college training only, 11.3 per cent by men with seminary training only, and 54.4 per cent are being served by men with neither college nor seminary training. Then Dr. May makes a statement which rather riles me. He says, "This situation, however, is not as bad as it seems, because the 20.3 per cent of the churches that are served by the graduates of college and seminary are, for the most part, the larger city churches, while the 54.4 per cent of the churches served by the non-graduates are, for the most part, the smaller rural churches." "Not as bad as it seems!" How can we keep the reservoir pure if the streams filling the reservoir are polluted? It is the country that is now providing, and will probably continue to provide, the increase in population, or at least to keep the national population anywhere near stable.

With life in the country organized as it is, the set of life for the individual is fairly well established by the age of sixteen or eighteen, the age, probably, when the boy or the girl would leave the farm to go to the city. The country pastor has a rare opportunity to know intimately and to influence profoundly the boys and girls of his community. He can put the stamp of his personality upon them in a way that will never leave them.

Not long ago an attractive young woman volunteered to take a class in the church school of one of our prominent metropolitan churches. That doesn't often happen, you know, not in the city. It intrigued the pastor and he inquired how it came that she did this. She told the story of the coming of an able, intelligent, well-educated minister to her community where a larger parish had been formed. Before that she had had little use for the narrow, dogmatic type of religion that the poorly educated men who had served in the little church had given to the people. But this man won her allegiance, not to himself, but to the work of the Christian church, so that when she moved into Boston she naturally offered her services to the church. That church owes something to that larger parish up in Maine. In contrast to that I know a parish in New Hampshire served by a deeply devoted and religious pastor but with little education and a very narrow interpretation of religion. It gains the allegiance of its young people until they leave the community to go to the university or to the city. Utterly unprepared for an intelligent appreciation of a religion that appeals to the mind as well as to the heart, they are soon lost to the church and to the whole cause of religion.

There is a saying that once we had wooden churches and granite preachers, and now we have granite churches and wooden preachers. It will take granite preachers to meet the changing demands of these rural churches, men who can face the discouragements of small congregations, of meager equipment, of wide-spreading parishes, thinly populated, men who will have judgment and tact, who can handle conflicting personalities, men who will know enough not to "hang the fodder too high for the calves," men who will lift the dignity of the country church to new levels, making of them the preparatory schools from which the graduates will go to lead the lay and the clerical work in the great city churches that must depend upon a constant stream of Christian youth from the country or lose their life and vitality.

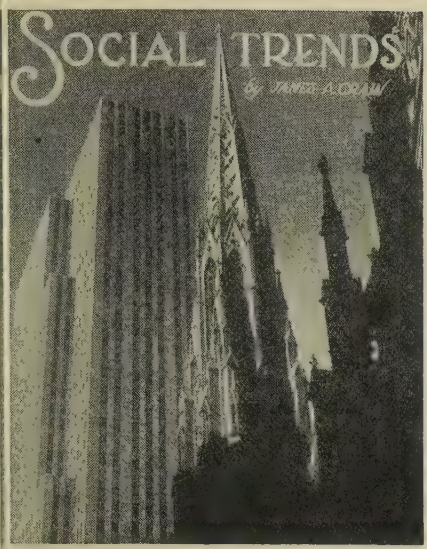
The city church must help make it possible to place such men in such places and to provide them with a support that will enable them to stay there for longer periods of time than has been customary.

Further, there must be an insistence on the part of laymen and on the part of pastors that Christian statesmanship shall supersede denominational rivalry, that no money be used for subsidies to churches just to maintain a denominational church where there is an over-churching in the community.

In fairness to an adequate ministry in the small town and country church, funds ought to be made available to insure a man against the bugbear of the small salary, the unusual expenses caused by sickness or catastrophe. Why cannot we be as generous and as fair in our treatment of these men as we are to those who go across the seas to carry the banner of the Christ? Why should we not have an educational fund to help with the education of the children of these trained men who are responsible for keeping the springs of our church life pure?

The city minister has a definite responsibility in this whole matter. There are men who have no time for the man from the small town or country church. If they pay any attention to their brothers in these smaller fields, it is with an air of condescension that does far more harm than good. If we are to have a ministry in these areas that is vital, then the work done there must be recognized as of as great importance as the work done in the city church, and the man doing that work must be respected as an expert in his field, not just a novice waiting for a chance at some important pulpit. There is much that is not Christian in the way we measure the success of a man or a church.

The city has a real stake in rural religion. The moral health, the spiritual vitality, the organized life of the city church, is dependent upon and will be increasingly dependent upon, the kind of morals, or spiritual life, of Christian character that is being produced in the rural church. If for no other reason than for its very life existence, the city must look well to the religious life of the country.



Repeal—After Seven Years

EVIDENCE that distillers, brewers, wholesale and retail liquor dealers, and liquor trades associations learned nothing from their outlawry during the period of national prohibition continues to accumulate. During the years they were under the ban they pleaded for another chance and made the most humble promises of good behavior if allowed to come back. When the fickle wheel of public opinion began to turn in their favor they were bold in declaring that the saloon should not come back, that liquor dealers would be compelled to abide by the law, that bootlegging would be done away with, that drinking among women and young people would be curbed, and that the business of making, distributing and selling alcoholic beverages would be given a thorough renovation.

How have these promises been kept? Let the reader answer for himself, for nobody is ignorant of the facts.

"Investigations" of Brewers

Now comes the Brewers Industrial Foundation with a release on the seventh anniversary of repeal attempting to build up a case for the industry by claiming that in seven years of repeal brewers' organizations have been responsible for 20,862 "investigations" of retail beer outlets—something less than 3,000 a year. A mere drop in the ocean in comparison with the hundreds of thousands of beer retailers of one sort or another in the nation.

And what did these "investigations" by the brewing industry accomplish? Five hundred twelve licenses were revoked, 52 licenses were suspended, 30 retailers surrendered their licenses, 143 applications were refused, 72 injunction proceedings were instituted, 14 places were padlocked, 125 bootleggers were prosecuted (not convicted), 26 licensees were placed on probation. All these were legal actions taken by state and federal authorities. At most the brewers' organizations simply cooperated. Four hundred two other "self-regulatory or cooperative enforcement" actions were taken. This latter figure is the result of the brewers' unaided efforts over a period of seven long years to clean up their industry! At that rate how long will it take them to reach even "that tattle-tale gray" state of purity and cleanliness?

Every index of social demoralization due to the use of alcohol continues to rise. Federal revenues from alcoholic beverages are up. The brewers boast that they alone have paid national and state governments more than two and a half billions in revenue since repeal. Alcohol production is up. So are consumption, drunkenness and the indices of alcohol-caused diseases.

The year 1940 will go down as one of the blackest on record for traffic deaths. In community after community traffic deaths have soared after a slump last year. In Marion County, Indiana, more than 150 people have died this year in traffic accidents.

On Christmas Eve a 15-year-old newspaper carrier on his way home to wrap a Christmas present for his widowed mother was struck down in the street by an automobile whose driver did not stop. Pursued and forced to the curb, the man was charged with driving while intoxicated and failure to stop after an accident. Why not also with murder?

A sixteen-year-old boy created a midnight disturbance in an Indianapolis tavern after becoming befuddled by liquor served to him by the law-abiding (?) proprietor. In the ensuing quarrel the boy was shot to death and the proprietor pleads self-defense. And so the story goes. The police know it. The highway patrolmen know it. Ambulance drivers know it. And undertakers who try to reshape broken, crushed, smashed human bodies back into some semblance of human form know it.

We are entering upon a period of intense preparation for national defense. Already the sabotaging of that defense program by brewers and distillers has begun. Secretary of War Stimson, Chief of Staff, Major General George C. Marshall, and numerous officers responsible for the morale of these men are complaining of the ravages of liquor and its associated vices in the neighborhood of the new training camps. General Marshall bluntly dubs these dives as dangerous to the health and morale of thousands of young men who have been taken out of civil life and thrown into military service, and declares that the situation must be brought under control before it grows any more dangerous.

The American people repealed national prohibition under the pressure of the mightiest campaign of propaganda this country ever experienced. During the ensuing seven years they have been too worried, too harried, too much concerned with the immediate problem of food, clothing and shelter to give attention to the results of their folly. But the story is written in personal and social demoralization, in police and hospital records, in broken homes, broken families, broken bodies, and broken hearts. Now that we have begun preparations to defend ourselves from enemies without, perhaps we shall also do something about this enemy within.

Some of the Disciples delegates to the Atlantic City meetings.

American Churches In Council

Atlantic City Meetings of Church Organizations in December

FOR the first time in history, seven cooperative agencies of American Protestantism, which ordinarily meet separately, assembled together in Atlantic City, New Jersey, for annual and biennial meetings from December 7 to 13. The organizations in annual session were The Home Missions Council, The Council of Women for Home Missions, The Foreign Missions Conference of North America, The Missionary Education Movement, The National Council of Church Women, and The United Stewardship Council. The seventh organization, The Federal Council of the Churches of Christ in America, met in its regular biennial session.

Separate and Joint Sessions

For two days all the agencies worked together in joint session. Necessary separate meetings were held either before, or, as in the case of the Federal Council, following the joint meetings.

Churches and Need of the Hour

The theme of the Atlantic City meetings was "The American Churches and the Need of the Hour." Delegates elected to participate in seminars on one of the four following themes: The World Mission of the Church, The Church and the International Crisis, The Church and Social Change, and Christian Unity and Cooperation. Each seminar arrived at certain findings which it passed on to the plenary session. Here the findings were discussed, altered and commended to the churches for their consideration.

Foreign Missions Conference

The following quotations are from a statement as to the significance of the Foreign Missions Conference session made by E. K. Higdon, Disciple delegate in attendance throughout all the meetings.

"Three items of special significance came out of the Foreign Missions Conference sessions. The first marks an advance in planning to administer missions. The second reveals the nature of the 'foreign missions' enterprise. The third gets at the heart of Christianity. All contribute to an understanding of ecumenicity.

"What assurance can North American Christians give to Christians in the younger churches that the 'mother' churches will unite? Will we cease embarrassing and handicapping them by our divisions? The committee reported that we should stand ready to study the feasibility of uniting boards of foreign missions so that there will be only one for smaller countries, such as the Philippines, and one for each main area in larger fields, such as China. We ought to match cooperation and union abroad with union and cooperation here.

"What is the nature of the church universal? Does 'ecumenicity' merely mean, as one delegate insisted, 'cooperation and unity'? Or does it signify that the church at last exists throughout the inhabited world? Can the church in North America be universally minded if it thinks of 'foreign missions' as merely one of its own functions? The ecumenically-minded editor of a journal of religion remarked that the Foreign Missions Conference ought to take its place along with those organizations that promote worship, Christian education, social service, and similar functions in the church in America. But the Conference represents not only one function of our churches; it also has responsibility in eighty-one countries and areas for cultivating all these functions and others to boot. It helps the younger church to develop financial support, to deal with problems of education, including the removal of illiteracy, to provide medical and other services once offered by the churches in the United

States and Canada but long since taken over by government or private agencies.

"The church universal is made up of a world Christian fellowship. Large areas of that fellowship in Europe and in Asia have gained a new understanding of Christ because of their recent suffering. Christians in the United States must discover effective methods of sharing that suffering or the day will come when they will be unable either to understand, to contribute to or to profit by the experiences of European and Asiatic Christians."

Home Missions Meeting

Present at the sessions of the Home Missions Councils were Willard M. Wickizer and Miss Dale Ellis, executive secretaries in the division of home missions of The United Christian Missionary Society, and John H. Booth, general secretary of the Board of Church Extension. Mr. Wickizer made the following summary statement as to the home missions meetings:

"Culminating several years of discussion and a year of intensive planning the Home Missions Council and the Council of Women for Home Missions—interdenomination home missionary agencies representing some thirty denominational home mission boards—voted in their respective annual meetings to merge their interests in a new organization to be known as the Home Missions Council of North America.

"Major standing committees of the new council will be: Indian Work, Migrant, Government Projects and Sharecropper, Promotion and Publicity, Church Building, City and New Americans, Alaska, West Indies, Young People's Work, Comity and Cooperation, and Home Mission Policy.

"Disciples of Christ elected to the executive committee of the new Council are John H. Booth, Miss Dale Ellis and Willard M. Wickizer. Dr. Booth was also elected to the chairmanship of the Church Building Committee and Willard Wickizer to the chairmanship of the Government Projects and Sharecropper Committee.

"Twenty individuals may be appointed by the Disciples of Christ to membership on the council, and additional individuals may be appointed to membership on the various standing committees.

"Dr. George Pitt Beers, executive secretary of the American Baptist Home Missionary Society, was elected president of the council for the ensuing year, and Dr. Mark A. Dawber and Miss Edith Lowry were continued as executive secretaries."

Joint Banquet

On Wednesday evening, December 11, there was held a joint banquet attended by members of all seven organizations, at which Doctor George A. Buttrick, retiring president of the Federal Council made his presidential address. His plea was that the church in this hour give itself to a ministry of reconciliation. A digest of his address appears elsewhere in this issue.

Report on State of the Church

At the same banquet, Dr. Georgia Harkness, professor of applied theology at the Garrett Biblical Institute, presented the biennial report on the State of the Church. Some high points of her report follow:

"In spite of disturbing news from various quarters of retreats on the part of the Christian forces, still the church remains least shaken of all our major institutions.

"First among all the challenges which confront the churches we place the need of a more adequate ministry to the souls of men. In this situation neither the routine of the ordinary Sunday service nor campaigns of mass evangelism will suffice. We must find time and place for the counseling of individuals. Ministers must learn how to use, and not to misuse, the techniques of mental therapy.

"A point of chronic weakness in the church is the inadequacy of its lay leadership. For this there are many causes, but two are of such seriousness as to call for much more forthright effort than has thus far been given them. One is a large gap between the churches and higher education. A second . . . is the failure of the church to impart to its members, and especially to its young people, basic theological concepts through terminology which can be readily understood.

"Not universally but too generally, any pressure by organized labor to disturb the status quo is regarded as an affront to Christian morality and decency.

"A distinctive service of the church is the maintenance of fellowship. This means fellowship—an attempt at mutual understanding — between pacifists and non-pasifists, interventionists and non-interventionists.

"We move forward into the next biennium not knowing whither we go. We go in uncertainty, but not in darkness. . . . We go in soberness, but not in defeat and not in despair. God lives. We are not alone."

Episcopalians Welcomed

At the opening session Thursday afternoon of the Federal Council's biennial conference, President George A. Buttrick welcomed the Protestant Episcopal Church into full membership, saying:

"We hope and believe that the Episcopal Church will find in the Council an unfettered comradeship in Christ. We assure all Episcopalians that the Federal Council by its very constitution could not, and by its spirit would not, ever seek to be a church above the churches. . . . The actions of the Council are in no way binding, saving in their Christian influence."

Replying to President Buttrick, Bishop F. W. Sterrett, of Bethlehem, Pa., said in part:

"Some have held the Episcopal Church was not very rapid in joining the Federal Council. That was due in part, I think, to the fact that for a time we were a little scared of each other. We all have our difference in emphasis—we wouldn't be worth our salt if we didn't. But we feel that which binds us together is infinitely stronger than that which separates us."

Business Actions

The gist of some of the actions approved by the Federal Council of Churches in business session follows:

A recommendation was passed that the Executive Committee at its next meeting appoint a committee to explore possible ways of bringing about closer association and greater understanding between the churches of this country and Canada.

Bases of Just Peace

It was resolved that the Federal Council name a commission to be known as the Commission for a Study of the Bases of Just and Durable Peace, with members from churches and from various inter-church agencies.

Disciple women at Atlantic City. From right: Mrs. Emory Ross, Mrs. L. W. McCreary, Miss Clara Bentley, secretary to Dr. Ross, and Mrs. J. T. Ferguson.

Informal group of Disciples at Federal Council meeting: From left: Homer Carpenter, Mrs. J. T. Ferguson, Herbert L. Willett, Mrs. L. W. McCreary, F. D. Kershner, Graham Frank, L. W. McCreary.

Unemployment Commission

Another resolution that Congress or the President appoint a commission on unemployment to be composed of representatives of consumers, farmers, labor, commerce, church, etc., to proceed on plans for long-range solution of the basic unemployment problem, recognizing that the present defense program offers no permanent solution.

Army Protection

A resolution called upon the President of the United States and the Secretaries of War and Navy to "take such action as will secure the fullest possible moral and health protection" for men in the new army.

It was proposed that officers of the Council call immediately a conference of the General Committee on Army and Navy Chaplains, and representatives of other agencies to study the whole problem of the responsibility of the church for the moral and spiritual welfare of "those communities adjacent to all training areas involved in the National Defense Program," and to devise measures whereby the churches may unitedly fulfill that responsibility.

The conference approved plans for a conference in the fall of 1941 to consider various suggestions for a closer coordination on or possible unification of the six major interdenominational agencies.

Larger Lay Representation

The Council adopted an amendment to its constitution permitting the constituent bodies to appoint additional members who must be lay men or lay women, not exceeding one third of the number already provided.

Elections

The Federal Council elected as its president to serve for the next biennium Dr. Luther A. Weigle, Dean of Yale Divinity School. The new vice-president is Dr. Albert E. Day, pastor of First Methodist Church, Pasadena, California.

Executive Committee

Representatives of the Disciples of Christ who were elected to membership on the executive committee of the Federal Council are as follows:

Principals—Finis S. Idleman, New York, N.Y.; Mrs. H. B. McCormick, Lakewood, Ohio; Kenneth Bowen, Covington, Ky.; George Walker Buckner, Jr., Indianapolis, Ind.; Alternates—L. W. McCreary, East Orange, N.J.; F. W. Burnham, Richmond, Va.; H. C. Armstrong, Anderson, Ind.; A. E. Cory, Indianapolis, Ind.

Thirty-eight Disciples Present

Thirty-eight delegates from churches of the Disciples of Christ attended either the joint sessions or the meetings of one or more of the seven organizations. These were Hampton Adams, J. C. Archer, Henry P. Atkins, H. C. Armstrong, Jesse M. Bader, John H. Booth, Kenneth B. Bowen, George Walker Buckner, Jr., F. W. Burnham, A. E. Cory, Homer Carpenter, Hugh Darsie, F. E. Davison, Dale Ellis, Mrs. James T. Ferguson, Harold E. Fey, A. W. Fortune, Graham Frank, Mr. and Mrs. W. M. Haushalter, E. K. Higdon, Finis S. Idleman, S. G. Inman, Frederick D. Kershner, H. B. McCormick, Mr. and Mrs. L. W. McCreary, Herbert L. Minard, J. D. Montgomery, Charles Clayton Morrison, Harry Munro, Mr. and Mrs. Emory Ross, J. J. Walker, W. M. Wickizer, Hugh J. Williams, Miss Clara Bentley, and H. L. Willett.

The Church's Task for Today

(*Continued from page* 16)

home. It does not dictate to God the times and seasons: it waits his pleasure. It does not treat man as if he were impossibly separate and alone, but declares boldly that any real conversion is a revolution of his whole life:

> "The bolted door had broken in:
> I knew that I had done with sin"

is the "individual gospel";

> "I knew that Christ had given me birth
> To brother all the souls on earth,"

is the conversion of the realm of industry and the life of nations. Comparatively easy to say what evangelism is not, and perhaps worth saying!

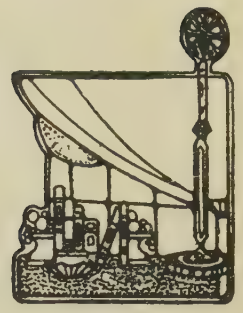
But what evangelism should be nowadays is the vital question. Its roots are in prayer: we do not save ourselves: we cast ourselves in confession on God's free grace, and all conversion is a silent and unseen miracle wherein the Spirit of God finds and heals the broken spirit of man. It is doubtful if real revival will come until the church has waited long in prayer. It is not exhortation, but rather a testimony to discovered joy. The world looks at the church, and says not captiously, "We are not impressed. What have you that we lack?" The nobles of Florence knocked at the lowly door of St. Francis, and said in effect, "You have some secret of life." It is doubtful if real revival will come until the world says as much of us.

Meanwhile the church must watch and wait for God's time, and ever proclaim his mercy—God come near in Jesus Christ, God suffering in our guilty sickness even unto a Cross, God saving us (who alone can) by his eternal travail of love. The word of the church in our day is the word of reconciliation, of a transcendent loyalty, of redeeming grace.

V

The church is not impressive—except perhaps in retrospect. Then we see how it has made a new climate in every land; and how in missionary zeal it has swept through all lands in hardly more than a hundred years, without benefit of swords, against all barriers, armed only with love. Then we see how in apparent helplessness, in catacomb-faith, in covenanter-faith, it has conquered when by any earthly sign it should have perished. In that retrospect view we exclaim: God spoke in the creation and it was done. God spoke his incarnate word in Christ, God spoke and speaks in the church

Book Chat



Werfel—Blanton—Lehmann—Moffatt—Goodspeed

By C. E. LEMMON

IT is interesting to note the variety of approaches which may be made to the Christian religion. Men write on religion from very many different points of view and in several literary mediums. This is well illustrated in the books mentioned this month.

In his new novel *Embezzled Heaven,* Franz Werfel, famous author of *The Forty Days of Musa Dagh,* uses the medium of fiction. This novel is unique in that there is no love interest and the chief character is Teta, not an important woman, but an aged servant who becomes obsessed with the idea of making a place for herself in heaven. A devout Catholic, she is not content to leave a modest sum for having masses said after her death, but wants to do something genuinely significant, so she saves with strict parsimony, out of her meagre wages to educate for the priesthood a nephew, who will in good time see that her soul goes safely through purgatory. Upon this nephew she pins her hope of heaven, and the story is strangely weird and interesting. Teta is not intellectual; she is very superstitious; her life is hard and uninviting; but this constancy of her devotion and the simple directness of her purposes furnishes the author the vehicle for pleading the spiritual significance of life. Teta is not the only modern whose purposes may be frustrated by an *Embezzled Heaven.*

THE approach of Smiley Blanton and Norman Vincent Peale in their jointly written work, *Faith is the Answer,* is very different. It is not fiction but fact, not the medium of the written art but the medium of human experience. Blanton is a psychiatrist, Peale is a preacher, and they write jointly of their work with individuals. The very first case presented sets the book off in method and content. A woman writes the preacher and he passes the letter to the psychiatrist. She says, "What in the world can religion do in a state of confusion and discouragement. I haven't many sins unless lack of faith is one. I just don't seem to be motivated." This case is typical of those considered. The authors are not dealing with the tragically neurotic, but rather of those disturbed and discouraged and thwarted people who "don't seem to be motivated," not too abnormal and yet sadly astray in the midst of the confusion of modern life. *Faith is the Answer* is wholesome and profitable, even if not profound.

PAUL LEHMANN is a young professor of Elmhurst College and is in the same German Evangelical tradition of such eminent present-day thinkers as Reinhold and Richard Niebuhr. His approach to religion is strictly theological, and the subject *Forgiveness* is according to Reinhold Niebuhr in the introduction "the central issue of Christian theology." The Reformation put forgiveness in the center of its theological system, but liberal Protestantism repudiated both the Catholic view of "salvation by works" and the Reformation view of "justification by faith" by dropping forgiveness as an item of importance in Christian theology. Karl Barth has revived the Reformation doctrine of forgiveness, and this revival is discussed by Dr. Lehmann with much ability and insight. The dilemma facing Protestantism, claims the author, is to resolve this liberal tradition with the dialectic of Barth.

AS sometimes the subject of a good sermon almost preaches the sermon, so occasionally the title of a book is exactly descriptive of its contents. This is the case with Dr. Moffatt's new book *Jesus Christ, The Same.* Dr. Moffatt argues that the Christ in which Christians have always believed and which the average man has been able to visualize from his common sense reading of the Scriptures is the authentic Christ. The attempts to interpret Jesus in terms of myth or symbol or within the frame-work of the apocalyptic has not destroyed the everyday Christ of Christian history. This comment is not to say that the treatment is conventional. It is a smoothly written and well considered Christology of one of the leading scholars of the church.

IT is probably fortunate that very few genuine scholars write the comment for our Sunday school lessons. Scholarly writing would often be too technical and abstract for the average church school worker. The commentator is usually one who is able to simplify and re-write in the everyday language of human experience the findings of scholarship. One exception to this rule is Dr. Edgar J. Goodspeed who combines in a remarkable degree, scholarly erudition with popular writing and easy reading. He contributed a series of articles on the Bible for a Sunday

(Continued on page 27)

W. Palmer Clarkson: Useful Christian Gentleman

By W. A. SHULLENBERGER*

FOR three hours on the morning of December 27, a few of the members of the executive committee of the Christian Board Of Publication sat in conference with W. Palmer Clarkson. We were camping with him for that while at the very gates to the invisible, and we knew it not. Near the time of adjournment he had said, "I am conforming to my physician's instructions. I am feeling well." But when I stepped from the night train at Indianapolis, the message awaited me that at sunset that afternoon it had been "evening star" time, too. One "clear call" had summoned a great soul within the attractive power of God's immensities.

When transition is effected so suddenly from physical presence to spiritual reality, the personality remains in sheerest outline indelibly impressed. Beyond the limit of thirty years I knew Mr. Clarkson personally. But I do not aspire herewith to memorialize him. Rather let those decades become as flood lights to illumine his Christian stature, Christian usefulness and Christian dependability. From the ground up he stood well-poised with Christian bearing. He loved his local church (Union Avenue) and never ceased to support it. It was his "high hill." There he came as to the "mercy-seat." For him his church always had a sweet psalm; his preachers were God's prophets. There the spirit of the Almighty brooded. There the Lord was among his people. In the congregation, Mr. Clarkson confessed himself in a goodly fellowship. Never was his hope lodged in nebulous, wishful thinking. He sought to buttress faith with personal practice. If you would put your thumb on the center of the circle of usefulness his interest swept, put it on his steadfast loyalty to his local church.

Then segmentize the circle of his personal attachments, and you will have a fairly ample blueprint of his varied and benevolent concern. Here we see him as the chairman of the finance committee of the Union Avenue Church, there the vice-president of the St. Louis Church Federation. Now we note him a member of the St. Louis Board of Education, and again a director of the Y.M.C.A. Successively, or concurrently he served as president of the Missouri State Missionary Society, member of the Board of Trustees of The United Christian Missionary Society, president of the National Benevolent Association, and of the National City Christian Church Corporation and trustee of Christian College. He succeeded R. A. Long as chairman of the Board of Directors of the Christian Board of Publication. To all these causes he gave himself unstintedly in counsel and furtherance.

As I write this word, there come from the pen of R. H. Miller some sentences so apropos of this simple and sincere effort and from long friendships born that I add them with genuine appreciation:

W. Palmer Clarkson

"Palmer Clarkson was one of the fines Christian gentlemen I have ever known winsome, gracious, stimulating. To him God's people were a royal household beloved and honored; and God's wor was the King's Business to be conducte with diligence and skill. Things don for Christ were to be given, not secon dary but primary concern and applica tion. The church was a valued fellow ship for which there was no substitut in his life, but also an organization c unrivaled beneficent power in the serv ice of men, and therefore deserving c his best in time and talent, in generosit and zeal. And the best of Palmer Clark son was a pattern of excellence."

* Dr. Shullenberger is pastor of Central Christian Church, Indianapolis, and a member of the executive committee of the Christian Board of Publication.

A Scriptural View of Evangelism

By WALTER STAIRS*

IN the second of Dr. Robert Hopkins' *Studies in Evangelism* in the December, 1940, WORLD CALL, he comes with a very particular question—how can we increase the general evangelistic activities in our churches? And he quotes a number of responses: Texas doesn't know. Kentucky says, "when you find out, let me know." Ohio urges, "put fire under the preacher." Others say, "let the lost church arouse the lost world by stirring up the extinct hell fire." Alabama pleads for a new conception of evangelism. Missouri, instead of saying "show me," pines for the "glorious times we used to have." And we all remember how Missouri accelerated the evangelistic swing of the newly merged Campbell-Stone Movement. Dr. Hopkins closes with an appeal from New Jersey to get our people Christianized by stressing the "living of the message" to make effective the "preaching of it."

Sermon on the Law

I shall be glad if I can suggest an adequate, tentative historical and scriptural response to these responses. Some years ago, when for further equipment to teach among Disciples I was doing graduate work in a seminary of one of the great universities, the teacher of our class of thirty-five students from seven denominations startled the group by saying—"The Law of Moses with its Ten Commandments was abrogated a the death of Christ in which he naile it to the cross." There was a howl o protest. I was somewhat surprised my self for the expression was not yet famil iar to me. I had only recently read like statement in Alexander Campbell' notable Sermon on the Law. But th startling thing to me was that our pro fessor was a Baptist, and Mr. Campbell' sermon had dumbfounded the Redston Baptist Association before whom he ha preached it.

Principles of Interpretation

That episode stirred me and drove m to a protracted research in the material of Alexander Campbell's life and wor to ascertain what contribution to th church's knowledge of Biblical interpre tation he had made if any, and if s why it had not been noticeably appro priated but practically disregarded. M findings were that probably no religiou leader in Protestantism had made a mor penetrating, decisive and adequate con

* Professor Walter Stairs was formerly a teacher at Culver-Stockton College, Canton, Mo., when it was known as Christian University. He was looked upon as an outstanding teacher of Greek. He lives at Covina, Calif.

bution than Alexander Campbell, and at the crowning feature of his contribution was his five fundamentals of the erpretation and application of the riptures, believed by him to furnish e only true method of understanding em. One of his fundamentals was the sic Truth which he held to be the ermining text for ascertaining the ntral meaning of any subject under nsideration.

"Basic Truth" in Evangelism

Now the study before us is New Testaent evangelism, and it has a perfectly sic text for organized Christianity. I peal to our brotherhood ministers roughout the nation to carefully conier it and appropriate it and fairly t it out in our brotherhood program, d see by conscientious trial if it is not olly adequate for inspiring evangelistic ivities in all our churches. That basic t is Ephesians 4:11-15.

Note for a moment the historical backound. Undoubtedly the two great tors of our Lord's commission to his stles were (1) Making disciples among nations; (2) teaching (developing) se disciples; and in this commission us covers time until the end of the

The Ephesian text has very like racteristics. The Lord's commission nt into effect on the next Pentecost. first the apostles, as the only ones alified, did everything both in "mak- disciples" and "in developing disciples." But note the ready response of the believers, for they "continued steadfastly in the apostolic teaching," etc. So when help in the "development" was needed, the "multitude of disciples" chose seven deacons from themselves to meet the need. And later when persecution drove the disciples out of Jerusalem, these laymen "went everywhere preaching the word." Review this story. It seems to anticipate the picture in the Ephesian text and is worthy of "restoration."

Our Basic Text

Now I turn to the picture of the developed organizations, twenty-five years after Pentecost. Paul, who got his gospel, commission and all, from the Lord Christ by revelation, delineates it. First he pictures the Lord's ascension to heaven, and then the constituted Messiah's *gifts* to men and their *purpose*. The *gifts* compose two groups—apostles, prophets, evangelists, pastors and teachers. Personally the apostles and (predictive) prophets seem destined to pass out. The other group remains—evangelists, pastors and teachers. The *purpose of the gifts* is the "perfecting of the saints" (calling all members): (1) "unto the work of ministering." (2) "unto the building up of the body of Christ."

Observe, now, the parallel: Note first, that the two functions here are identical with those of the Lord's commission to the apostles: the "work of ministering" is equivalent to "making disciples," and the "building up of the body of Christ," to "teaching (developing) disciples." Note, second, that the saints (all members) are to carry on these functions. Note, third, that the evangelists, pastors and teachers are to perfect (develop) these members to perform these tasks.

By the very meaning of the words, the evangelist leads (the saints) in their development for the "work of ministering," and the pastors (shepherds, not preachers) and teachers (all heads of our educational department) lead in the development for "building up of the body of Christ."

Consider also that the *ultimate goal is full grown manhood (personality) after the measure of Christ*—the morning star of all evangelism and the very head of the body into which we are "fitly joined."

So our basic text is a perfect counterpart of our Lord's commission; completely authoritative, explaining the central significance and wide reaches of evangelism in the New Testament, a basic text for the "restoration" of perpetual evangelism in every church. Will Texas and Kentucky look and see and know? Will Ohio put a fire under the church also? Is there here a new conception of perpetual evangelism for Alabama churches? And will Missouri fix her gaze upon today and tomorrow? And let us all join New Jersey in trying to get our people Christianized through living the message (developing ourselves) in order to make effective the preaching of it.

Book Chat

(*Continued from Page* 25)

hool magazine, and these articles have en collected and published as *How me the Bible?* The result is an exlent little book for adult and young ople's groups in the church school. is book as a preparation for Dr. Goodeed's former book, *The Story of the ble*, would make an excellent sequence.

Books Mentioned on Page 25

EMBEZZLED HEAVEN, a novel by Franz erfel. New York. The Viking Press. 7 pp. Price $2.50.

FAITH IS THE ANSWER, by Smiley Blanon and Norman Vincent Peale. New ork-Nashville. The Abingdon-Cokesry Press. 223 pp. Price $2.00.

FORGIVENESS, by Paul Lehmann. New ork. Harper & Brothers. 234 pp. Price .00.

JESUS CHRIST, THE SAME, by James Moffit. New York-Nashville. The Abingon-Cokesbury Press. 221 pp. Price .00.

HOW CAME THE BIBLE? by Edgar J. odspeed. New York-Nashville. The bingdon-Cokesbury Press. 148 pp. ice $1.50.

LIFE HAS NO CEILING, by Frank T. Cartwright. Friendship Press. New York. Cloth $1.00; paper 50 cents.

The author was, for eleven years, a missionary to China before his service as Associate Secretary of the Methodist Board of Missions and Church Extension. In China he acquired the background for writing this story of the Chengs and their part in the romance of changing China.

THE MESSAGE OF THE WORLD-WIDE CHURCH, by William Paton. The Macmillan Company. New York. Thirty-five cents.

This small book of 74 pages by the secretary of the International Missionary Council is one of a series of small volumes known as The Christian News Letter Books. They are designed to help readers think through the relation of the Christian faith to present problems. Dr. Paton in his preface says that this book is written to set forth a proposition which may seem wholly preposterous to sensible people. That proposition is "That the Christian church contains in its distinctive message, its distinctive methods of work, and its distinctive type of life, precisely that which the society of mankind most sorely needs and for the lack of which it is falling into ruin."

The first chapter deals with numerous questions being raised in this period of disillusionment. In the second chapter there is set forth the fact of the world-wide church. Chapter three deals with the church in time of war, discussing specifically the Chinese church, German missionary work during war-time, and the attitude of the European churches. The fourth and final chapter is given to a discussion of the message of the world-wide church. —G. W. B.

Bombardment

ALL year the bombs have dropped.
A constant rain of fire and steel
Has devastated life.
Can God forgive such sacrilege?
What must He feel when men
Proceed to answer thus His rain
Of star-lit love and peace
O'er Bethlehem? I'm sure His pain
Is deep and infinite.
But likewise is His love! For did
He not bombard our world
With Christ in days when sacrilege
Ran high?—He gives us still
Another chance to do His will.

—M. ELMORE TURNER.

Cape Town, South Africa

"It is men of faith who have served the world, not men of knowledge."—Sir Wilfred Grenfell.

"Labor to keep alive in your breast that little spark of celestial fire called conscience."—George Washington.

A Thirty-fifth Anniversary

Margaret K. Long Girls' School

By R. D. McCOY*

Mr. Kitamura reading a congratulatory message in honor of President Hirai who is standing in front of flag. Mr. McCoy is seated second from left. The occasion, the 35th Anniversary of the Margaret K. Long Girls' School.

ON a lovely autumn day in November, the Margaret K. Long Girls' School in Tokyo, Japan, celebrated, with fitting ceremony, the Thirty-fifth Anniversary of the founding of this significant adventure of faith. On November 1, 1905, Miss Bertha Clawson and a group of teachers started the school in rented quarters in Tsukiji, the old Foreign Concession in Tokyo. There were ten students and six teachers. The young women were all taking the Bible course with the intention of becoming Bible Women.

The following year about three and a half acres of land, adjoining what was then Drake Bible College campus, now our Boys' School grounds, was purchased and a building planned for a Girls' High School. This building was dedicated on October 11, 1907, and the first classes for high school students were opened on April 10, 1908.

In recalling these early days, President Yokichi Hirai, in his address, paid loving tribute to Miss Clawson, the first president of the school. He pointed out that the spirit of the cross, love and sacrifice, and the concept of service, to give rather than to receive, were the actuating forces in these beginning years; and he appealed earnestly for the continuance of them in the much larger institution of the present. He also reminded the audience that missionaries had been the pioneers in women's education in Japan. The first school for girls was established in Yokohama in 1870—a Mission School. The Educational Department of the Government was not founded until the following year.

For the celebration, the large chapel of the school was filled to overflowing with students, their parents and friends. Professor Nobundo Oda, Dean of the school, was in charge of the program. President Hirai read the Imperial Rescript on Education while all stood in respectful silence.

Professor Iwao Hatanaka, teacher of Bible and director of religious activities, read a portion of Christian Scripture and offered an earnest prayer. Then came a number of speeches and congratulatory addresses with music interspersed. The Governor of Tokyo Prefecture presented a congratulatory address. The writer represented The United Christian Missionary Society. There were also representatives of the Supporters' Association, the Mothers' Society, and the Alumnae Association.

Finally on the program came the granting of awards and words of appreciation. President Hirai again spoke most appreciatively of Miss Clawson and of her work. He, himself, came to the school in the spring of 1909, and was most intimately associated with Miss Clawson in all the plans for the school and its management until her final retirement. He announced that a bronze bust of Miss Clawson was to be erected at a suitable place on the grounds as a tribute to her work and life-long devotion to the school. Mr. Kitamura, one of the foremost sculptors in Japan and president of the Supporters' Association of the school, has agreed to undertake the task of designing and erecting the bust.

President Hirai was also suitably honered on this significant occasion. Mr. Kitamura, representing all the organizations supporting the school, referred in fitting words to Hirai Sensei's more than thirty years of service for the school—sixteen years as president—and spoke of the plan to erect a Hirai Memorial Room within the school, a room which would be well stocked with books on cultural subjects and of special interest to women. This memorial to President Hirai becomes especially fitting as this is his seventieth year, and the Mothers' Society particularly has thus planned to honor his attainment of "three score and ten."

In addition to President Hirai, twelve teachers and two members of the office force were honored with monetary gifts for more than ten years of continuous service in the school. Mrs. Yui, especially associated with Miss Edith Parker in building up the Home Economics Department of the school, has served for twenty-three years, and Mrs. Tamura and Miss Fukuda twenty years each. Of the members of the first faculty in 1905, Mrs. R. D. McCoy is the only one no connected with the school. The newe member of the faculty is Miss Hidel Mano who returned from America in tl early autumn after graduating in Ju from Lynchburg College. She is no teaching English, and is making a sple did contribution to the religious activiti of the school.

From sources outside the school, Pres dent Hirai has most fittingly been tl recipient of signal honors for his lo years of service as an educator and cu tural leader. On October 30, on the occ sion of the celebration of the Fiftieth A niversary of the Promulgation of tl Imperial Rescript on Education, Preside Hirai was cited for an award by the Mi ister of Education for distinguished ser ice of over thirty years in the education field. Then again on November 11, the great nation-wide celebration of tl 2,600th Anniversary of the Founding the Empire, he was granted a Blue Ril bon Medal by His Majesty the Emper through the Imperial Household Depar ment. The whole faculty of the scho the student body of 750, our Churches Christ in Japan, and all President Hira many friends deeply appreciate the honors that have come to him in the ripening years of his life, and feel th honor has come where honor is just due.

As a fitting memorial, in celebration this significant year in the history of tl nation and in the life of the school, tl Alumnae Association has launched drive for a fund of Yen 100,000 for a ne building for their beloved Alma Mater.

President Hirari and Professor Hatanak

* Missionary to Japan since 1904.

Youth and Christian Unity Movements

By MRS. S. M. CAVERT*

MERICAN youth today have been thrown into sudden and unexpected confusion. From homes and schools they are being called to training mps and to face a world whose institutions appear to be crashing ound them. In the very recent past, many of these young people have uated much of the Christian religion with an easy-going, liberal, pacifist sition. It is no wonder that many become cynical and ask, "Can Christiity as we understand it, be operative in a world like this?"

n the other hand, the very scope of rld choas means that many young ple are seeing the inter-relatedness of world as they never have seen it be-e. A shallow isolationism becomes un-ble for them. If their witness is a ifist one, they feel that, for profound gious reasons, it must be rooted in a re identification with the whole of ering humanity. For both the non-ist and pacifist youth there is an est search for a basic world-view to e as a foundation for a world society. s many youths are turning to the istian religion and the Christian ch, hoping to find there an integrated and practice basic to world recon-ction.

hen youth thus turns with a heigh-ed yearning to the church looking for y and integration, the church must er some conviction of sin for its in-a, dullness of vision and stiff-necked-s, which have kept it from being that owship in mind, spirit and act which ts high destiny and the one, true foun-ion for a workable world order.

n the more hopeful side, in times like se, youth and its elders pay grateful ute to the God-given vision and effort ch made possible the Amsterdam nference for Christian youth in the mer of 1939 as one of that notable es of ecumenical conferences includ-Oxford, Edinburgh and Madras. It eed stands the church—and her youth-sons and daughters throughout the ld today—in good stead, to recall that one short instant of time when al-dy war clouds hung dark and menac-above them, these young Christians more than seventy countries experi-ed Christian fellowship of a deep and recedented character, and to remem-that without the world mission of the istian church throughout the decades, nsterdam" and its widely inclusive owship of those of every race could er have been.

n our own country, in Canada and ough echoes which come to us from -stricken countries to the east and t, we know that the "Christus Victor"

Mrs. S. M. Cavert

experienced at Amsterdam is leading youth to search for the deep, eternal meanings in the Christian faith and not to be content with the superficial social panaceas which have sometimes been presented to them as the measure of Christianity. A desire to know the Scriptures and the witness of Christian history, an earnest endeavor to achieve true integrity in personal and social life, a stewardship of money and a concern to achieve a spiritual and working solidarity with suffering young people throughout the world—these are some of the fruits of "Amsterdam."

Thus the church has been well rewarded by the response of its youth to the symbolic example of Christian unity at Amsterdam. But one feels that the church would do well to redouble its efforts for unity at this time, not only because of the unprecedented bafflement, discouragement and need of its youth today, but also because it is patent that after the storm and stress of this period of wars, there will be an even greater moral and spiritual collapse among all people, and especially among youth whose grounding in the Christian faith has been all too superficial and inadequate during the years since the first World War. Thoughtful youth are asking, "Can the church put her house in order and become the home, the shrine and to a considerable extent, the workshop of those who must refashion a world upon which the heavy blows of sin and suffering have fallen during the tragic years of war and devastations?"

A disunified church, young people feel, where even the sacrament of the Lord's Supper is sometimes surrounded by man-made barriers, emphasizing differences, is not a hospitable home for those who have been wandering in a world of war and divisiveness. Can the church accelerate her pace in achieving unity before it is too late to help this suffering generation? This is the great challenge which youth presents to her.

*Wife of Dr. Samuel McCrea Cavert, eral Secretary of the Federal Council Churches of Christ in America. This er was read before the seminar on istian Unity and Cooperation at the ent meeting of the Council in Atlantic y.

When School Is Out

This is being written in our dining room where the fragrance of two dozen gardenias scent the air. This morning a flower peddler came to the door and asked ten pesos for her lot of flowers, and so for about three cents (U. S.), we are enjoying these lovely, delicate flowers which are enormous in comparison with the ones we have at home. Flowers abound everywhere, and the blossom-laden Lapacho tree spreads under its branches a carpet of gold while the Chibato casts tongues of flame up against the blue sky. This season of the year [November] is especially lovely, and since we have had little real hot weather, we are enjoying ourselves. When the tropical heat of this interior country really sets in, about all one has energy to do is to try to keep a little cool.

Examinations at Colegio Internacional have ended and school is over. We had a beautiful commencement service for our grammar and high school students. The program took place in our attractive auditorium, and we were proud of the thirty primary and thirteen secondary students who took their places on the platform among the invited guests—the government minister of education, the director of grammar schools, and our own United States Minister to Paraguay. I believe this represents the largest graduating group we have ever had.

On Saturday, November 23, we gave, at Mary Lyons Hall, our annual alumni banquet, this year in honor of the twentieth anniversary of the school which was founded in 1920 with only a handful of students. Now we have a school with over 325 students. We had about 120 at the banquet—all that we could accommodate in our dining room. Some of the Paraguayans helped out with the work of preparation, and we hope that as the years go on that they will take a larger share of the work. There was a fine fellowship around the tables, and interest in the school is maintained by such means.

—J. Raymond Mills

Colegio Internacional
Asuncion, Paraguay

News From the College Campus

Hiram College
Hiram, Ohio

DR. PAUL H. FALL, inaugurated as the tenth president of Hiram College on October 4, 1940, will be honored at a dinner at the Central Y.M.C.A. in Chicago on February 21, 1941, by the Hiram alumni and friends in Chicago and vicinity. Miss Zilpha Morrison, formerly secretary to Miss Daisy June Trout and now in the merchandise mart, is in charge of the arrangements and reservation.

Under the direction of Prof. Edwin Lombard, director of dramatics of Hiram College, the first dramatic production of the year was given by the Hiram Hill Players and consisted of Edward Ghodarov's "Kind Lady."

Recent convocation speakers have been Peter Witt, a prominent civic leader of Cleveland who spoke on "Abraham Lincoln—the Man of Sorrows," and Dr. H. S. Leiper, American secretary of the World Council of Churches.

Northwest Christian College
Eugene, Oregon

The second annual Louisa F. Kellem's Fellowship for Girls was held on the campus of Northwest Christian College the first week in December with Mrs. Orval D. Peterson of Yakima, Washington, as the guest speaker. This Fellowship grew out of the desire of the Women's Association of the college for a special training period for women, particularly those who are to be wives of ministers. The Fellowship gives special recognition to Mrs. Louisa F. Kellum who has taught in Christian colleges for over forty years.

The theme this year was "My Utmost for the Master." Eunice Megorden, a senior in the college, is president of the Women's Association, and Mrs. Walter Fiscus is sponsor of the group.

Eureka College
Eureka, Illinois

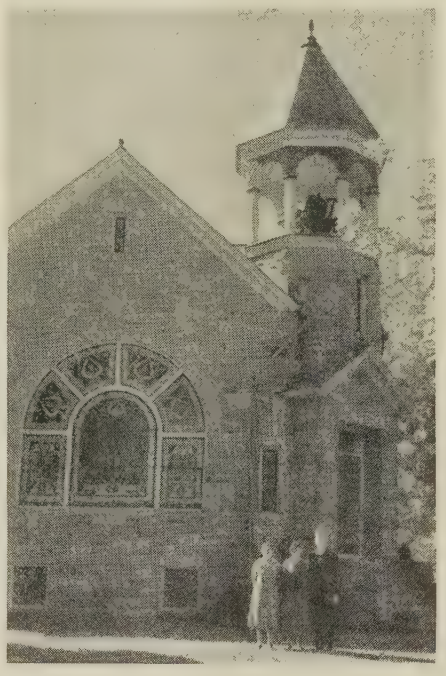
Glenn M. Tindall, a native of Shelbyville, Indiana, has been appointed vice-president of Eureka College. Mr. Tindall joined the staff of the college in July and has been engaged in promotional work in Chicago since that time. He brings to the college staff a variety of training and experience, being a musician, attorney, and business man.

From 1929 to 1934 he was engaged in the building of the Hollywood Bowl Association of which he was manager, after serving for five years as supervisor of municipal music in Los Angeles, during which time he directed the eighty-five piece Los Angeles civic orchestra.

President Dickinson announced that Paul M. Mullikin of St. Louis, and Stephen M. Corey, Chicago, have accepted positions on the board of trustees of the college.

Approximately 100 voices blended together in the twenty-seventh annual presentation of Handel's "Messiah" on December 15 at the Eureka Christian Church. The chorus consisted of members of the Eureka Choral Society, composed of Eureka College students, and townspeople, and members of the Glen Oak Christian Church choir of Peoria, Illinois. The program was under the direction of Prof. Griff Lathrop.

Nearly 100 foremen and supervisors of Chicago factories are enrolled in the Eureka College extension courses in Industrial Leadership. The courses are being taught by J. F. Stickel, Industrial Coordinator of the College. The classes are held one night each week in Chicago.



Mr. and Mrs. P. A. Sherman, former missionaries to India, at their church in West Rupert, Vermont. This church is the one in which President Garfield preached when he was attending Williams College. He was president of Hiram College, Hiram, Ohio, before becoming President of the United States. With Mr. and Mrs. Sherman is Mrs. John G. McGavran, also a former India missionary. The picture was taken by Grace McGavran, now living with her mother in Worcester, Mass.

Butler University
Indianapolis, Indiana

The Butler University Arthur Jordan Conservatory of Music Harmonic Choir gave numerous concerts before various organizations and over the radio during the Christmas holiday season.

Creation of a Women's Advisory Board at Butler University to consider problems concerning the welfare of women on the campus was recently announced, with the appointment of three members of the faculty to positions on the board. It wil be an advisory group, and all administrative functions will be handled by th office of the Dean of Women.

Work is continuing on the constructio of the new College of Religion Building which is scheduled to be ready for occupancy the beginning of the 1941-42 schoo year.

Phillips University
Enid, Oklahoma

The Christmas holidays ended on January 2, and from January 5 to 11 student participated in a week of prayer at th University Place Church. The secon semester begins on January 29 with prospects for a large increase in enrollmen

Clyde Roland, who received the A.M. B.M., and B.D. at Phillips Universit Bible College, was installed as ministe of Clarksville Christian Church at Clarksville, Pennsylvania, on December 10. Th installation sermon was delivered by H. J Sinclair, also a graduate of Phillips.

Phillips University again this yea broadcast Dickens' "A Christmas Carol over the Mutual Broadcasting chain th Saturday afternoon preceding Christmas. This year the program was carrie by short wave to England.

William Woods College
Fulton, Missouri

William Woods College in cooperatio with the Fulton Kiwanis Club sponsore a comprehensive Vocational Guidanc Conference on December 3. The confer ence was designed to afford an opportun ity to senior high school students in Central Missouri, to counsel with establishe leaders in the vocations and profession of their choice.

A recent visitor to the campus was Dr William J. Hutchins, president emeritu of Berea College and father of Robert M Hutchins, president of Chicago Univer sity. He is making a study of religiou activities in several colleges and univer sities for the Danforth Foundation in S Louis.

Kirby Page was a visitor and spoke t the students of the college at a convoca tion in the late autumn.

Miss Anitabelle Fuss, Junior at Wil liam Woods College and from Pawne Oklahoma, was one of ten students repre senting the Disciples of Christ at th Inter-Church Student Conference held o the campus of North Central College a Napierville, Illinois, on the day followin Christmas. Miss Fuss is president of th Christian Student Congregation of th Fulton Christian Church.

Christian College
Columbia, Missouri

The Choral Club of Christian Colleg under the direction of Miss Genev Young and William Bedford, instructor

the Conservatory of Music, presented music at the Christian Church morn- services on December 15. The pro- m included Christmas carols of old glish and French origin as well as those the present day.

he last vesper service before Christ- s was held in Dorsey Memorial Chapel der the direction of members of the dent body. The vesper choir provided music, and the reading of the birth of rist according to St. Luke was pre- ted by Miss Shirley Traxler. The vice closed with a prayer by Miss madine Beckman.

Drake University
Des Moines, Iowa

Messrs. Willard Wickizer, Wilbur rry and E. K. Higdon were recent vis- s to the campus of the Drake Univer- Bible College at which time they sented to the student body the pro- ms of the various agencies of the ciples of Christ.

he Drake Ministerial Association has nned interesting programs for the en- g year. The devotional portion is en over to a study of hymnals, and Marvin Sansbury will present some se of pastoral work.

r. Sterling Brown has made a fine ning as director of education in the versity Church of Christ and as her in the Drake Bible College. His e-hour course on "Pastoral Counsel- " is proving to be extremely popular.

rake University is planning a great bration for her sixtieth anniversary ch will be held in May, 1941. Ban- ts are being held in various centers the United States in preparation for celebration.

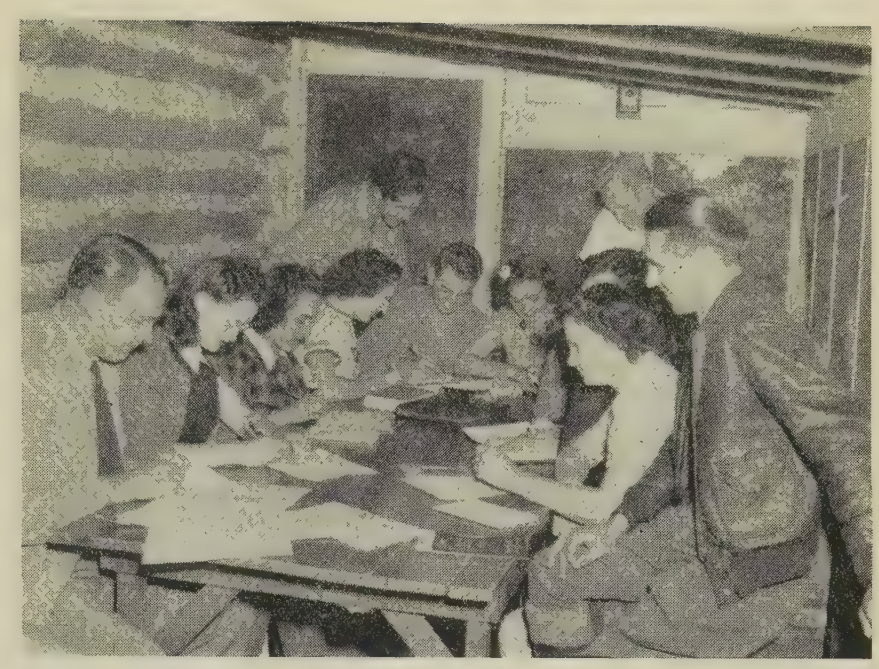
Culver-Stockton College
Canton, Missouri

he Debate Team of Culver-Stockton lege, coached by Cedric L. Crink, has nned a trip to the Southwest, meeting nty-nine college and university teams ong which will be included Phillips versity, Texas Christian University, thern Methodist University, and ane.

mateur radio station W-9 CVS, a ject of the Amateur Radio Club, spon- ed by Prof. R. W. Boydston, professor physics, went on the air for the first e on December 4.

he Ministerial Association will issue month the first number of "Discipli- ," a quarterly publication devoted to interest of the Henry Barton Robi- Library of Literature, relating to the ciples of Christ. It will be under the ction of Claude E. Spencer, librarian, n Carl Robinson of Ferguson, Iowa, ior on the campus, as managing editor.

he National Inter-Collegiate Table nis Tournament will be held in ver-Stockton in March with George Don Hendry, students on the campus, strong contenders for the champion- this year.



Students from William Woods college for women, and Westminster college for men, Fulton, Mo., have taken strongly to the Christian Student Congregation organized by Donald F. West, pastor of the Fulton Christian Church. Here is a group of their leaders meeting in executive session during a two-day retreat held October 19 and 20 at Reed's Lake. At far end of table facing the group is Miss Anitabelle Fuss, president of the group. On the right in foreground is Mr. West.

Texas Christian University
Fort Worth, Texas

The scholastic standing of T. C. U. was fully approved at the annual meeting of the Southern Association of Colleges and Secondary Schools, Dean Colby D. Hall, who attended as the school's representative, reports. The association particularly praised the high rating of T. C. U.'s library, Dean Hall reported.

"To foster creative writing in Texas," a poetry scholarship—the first in the Southwest, so far as is known, and one of the few in the nation—has been established here by the Dallas T. C. U. Woman's Club. The scholarship will have a value of $75 a semester, according to Dr. Rebecca Smith, head of the English department, and will be awarded for the first time for the second semester of the present school year. The award will be made to an entering student, either high school or junior college graduate, and will be on the basis of the candidate's scholastic record as well as on his or her poetic ability.

Three first-place honors were awarded to T. C. U. debaters at the Southwest Forensic Meet in Austin. As a team, Arthur Norred and W. R. Rucker won first place on the affirmative side. Norred won first place as the best individual speaker for the affirmative, and Rufus Garrett won first place as the best individual speaker for the negative. Dr. C. Allen True of the history department is faculty sponsor of the debate squad.

Gaul's "Holy City" was presented just before the Christmas holidays in the University Christian Church, by the mixed chorus of 100 voices, accompanied by the T. C. U. orchestra of 40 pieces. Prof. W. J. Marsh is director of the chorus and Prof. Claude Sammis is conductor of the orchestra.

Chapman College
Los Angeles, California

Chapman College recently received several large gifts from members of the Board of Trustees and others which made it possible for Mr. Leavitt, business manager, to have all bills paid December 31, with the exception of the mortgage on the campus property. A plan for liquidating this debt will be presented to the brotherhood of California in the near future.

At a meeting on December 6, Miss Ella Dye, daughter of Dr. and Mrs. Royal J. Dye, was elected president of the Professional Social Workers Interest Group, an organization of the Alumni Association. Miss Dye is doing a very effective piece of work in Los Angeles County Welfare.

Dr. Edgar Goodspeed, great scholar and translator of the Bible, is conducting a Bible study class in the Hollywood-Beverly Christian Church, and in co-operation with Chapman College it is possible to receive one college credit upon completion of assigned work.

The *Chapman College Review* is a new publication by the promotion department of the college. It is not a publication soliciting funds, but a newspaper about college activities, plans, and progress. Miss Bertha E. Munro is editor.

Congolese Feel Effect of War

By GERTRUDE SHOEMAKER*

EVEN in our isolated forest here in the Belgian Congo we know it is a turbulent world. Young men are being called from the villages to increase the Colonial military forces. Many Belgian officers who went home on furlough were mobilized and cannot return. Prices of foods and supplies have increased. Some school supplies such as chalk, slates and notebooks are not available. The coffee plantations have lost their European market; the coffee is stored in warehouses here. Mail service is very irregular, and the mail boats come up our river once a month now. Missionaries going home or coming out must take the long way around on non-belligerent boats.

Some missionaries *are* coming and going in spite of difficulties, and our work is continuing, even growing and developing. Already this year in our Mondombe field we have baptized 1,359 converts and the offerings from the village churches alone in six months were 7,100 francs (about $230 at pre-war exchange). We have more student evangelists in training than ever before and the church itself is furnishing the funds for keeping several here in school.

A man asked me the other day, "Mama, why do you refuse our towns teachers? What palaver do you have with us that we can't have a church?" Such calls come every week and from every hand.

It was my privilege to use Miss Hattie Mitchell's auto-bike for traveling through the villages. It certainly is a big help in making our trips easier and faster. I had time this year to stay two or three days in many villages, sometimes helping to build or repair buildings, inspect schools, call the roll of Christians, and settle palavers. One difficult situation we find which makes us sad, is the sending of young girls into harems with old men husbands. We found many heathen fathers who think it more important to consider the big bride-price a man can pay than the health and welfare of their daughters. The girls are helpless, but we are trying to work through the chiefs to get the custom stopped.

Malaria has taken its toll again this year. One of our new student evangelists lost his dear little boy. He was in our kindergarten, a cunning fat youngster who was just beginning to learn to sing stammeringly, "Father, We Thank Thee." The parents were afraid that their families would cause trouble, saying that someone had charmed the child to kill it and work revenge on the parents. But when the father's father came in he was very sensible about it. I tried to explain that the child's death had a known and explicable cause, and that we wanted the parents, though grief-stricken, to be

Miss Shoemaker.

comforted and strong in their Christian faith. The old man said that he wanted his son to be a preacher, and for him to continue his education.

Old and young, lowly and mighty, a not spared the malaria. After twelve da of desperate fighting by Dr. Baker a two nurses—our own Miss Stober and t Sister nurse from the Catholic Mission the wife of our Belgian Administrat died of black water fever (resulting fr malaria). Fortunately they were ne here at the Post where treatment a care could be given. The husband, li so many of his countrymen, had just l all they had saved and held dear in Be gium, and now has lost his wife who w his faithful helpmate, going with him all his many trips. He consoles hims with the fact that many in Europe a suffering thus every day.

We opened the new school term September 9 with more pupils in b Degree 1 and Degree 2. I still superv the women's and children's school fr 6:30 to 8:30 A. M. and supervise a teach in Degree 2 school from 2:00 5:00 P. M. Mrs. Baker, Miss Mitchell a two native monitors are the other teac ers. We have also enrolled 22 more b in our boarding school, which gives 55 live-wire boys to take care of until t end of the year when sixteen of them w have completed their four or five ye of training.

We Americans have much for which be thankful, and the Christmas and N Year season should be a time for renew resolves to make Christ's message Peace practically effective in our turb lent world.

* United Society missionary stationed at Mondombe, Belgian Congo, Africa.

Transporting Wounded

IN CHINA there are so few ambulances that it is impossible to depend on them for transporting wounded soldiers to the base hospitals. So in many places the army depends on relays of farmers. These farmers are accustomed to carry their produce to market in baskets slung from a bamboo pole. If the load is light, a farmer will carry two baskets, one at each end of his carrying pole. Heavier loads are carried in a basket slung between two men. If the loads are still heavier, the number of men and of carrying poles is increased.

When fighting is going on, each farmer is expected to search his own plot of ground every night to see if any wounded soldiers are lying there. When one is found he is carried by these farmers in a big basket or on an improvised stretcher suspended from a pole. The carriers start off at a jog trot which they can keep up with brief rests for four or five miles. Then another relay takes up the burden and so on till the base hospital is reached, which may be at a considerable distance. In this primitive way they can cover one hundred miles a day. It is this kind of willingness to labor and sweat for one's country that makes the Chinese able to resist so long.

Relief money sent to China goes further than anywhere else in the world for two important reasons: First, the difference of exchange makes one dollar of our money equal to about seventeen dollars of Chinese money. Second, the aver Chinese family has such a low stand of living. There are many cases on r ord where a loan of one dollar of money has helped to start a man in bu ness again, after he had lost everythi so that he was able to repay the l within three months and support family by the proceeds of his business

An American missionary gave one meal of balanced rations per day three months to one hundred hun children at a total cost of $45 (U. S.) one-half a cent a day per child. M of these children got no other food, they all gained from four to six pou during the first month.

The same missionary reports that was able to provide six thousand days labor relief for disheartened men women at a total cost of $180. Also 4, days of free hospitalization and 20, free clinic treatments were provided cost of $300.

Anybody who wants to make an vestment in human welfare, and get la dividends in lives saved, children resc and taught useful trades, adults rehab tated, should not overlook China.

[NOTE: *Contributions may be sent The United Christian Missionary Soci Indianapolis, Ind., designated for Ch Relief, or direct to the Church Commi for China Relief, 105 East 22nd Str New York City.*]

Gleaned From the 1940 Year Book

By H. B. HOLLOWAY*

HE 1940 Year Book of Disciples of Christ came from press December 4, 0, about one and a half months earlier n heretofore. Some of the outstand- facts revealed by the new Year Book as follows:

The total *world membership* of iciples of Christ is 1,829,465, a *gain* r the world membership of last year 11,302 and the largest total world mbership ever reported. The total mbership in the United States and nada is 1,669,222, a gain over last r of 11,796. It is gratifying to learn t both the world membership and the mbership in the United States and nada show an increase. The years of and 1939 also showed an increase.

Our total Bible school enrollment the world is 1,192,790, a decrease last year of 8,632 and for the ted States and Canada 1,133,375, a ease of 5,660 over last year.

This year's report shows 55,701 itions by baptism in the United es and Canada, a decrease of 7,892 r last year. Indiana again shows the est number, 5,320, a decrease of Ohio follows Indiana with 4,220 tisms, a decrease of 515. The num- of baptisms reported in foreign ntries total 4,782 compared with 4,864 year, a decrease of 82. The additions baptism throughout the world total 83, a decrease of 7,974.

During the period July 1, 1939 to e 30, 1940, the monies given by the ited States and Canada to the Na- al boards reporting to the Interna- al Convention, including the amount wn in the column headed "Miscella- us Missionary, Benevolent and Emer- cy Relief Offerings"; the amounts en to the Christian Church Widows Orphans Home of Kentucky and the te Development Funds in Kansas, lahoma and Missouri, total $3,703,690.07 inst $4,110,241.55 last year, a decrease $406,551.48, or 9.89%. This decrease in miscellaneous receipts other than erings credited to churches.

For the 1,669,222 members of our urches in the United States and Can- a, the total offerings of $3,703,690.07 n average of $2.22 per member against 48 per member last year. For the 70 churches in the United States and nada, the average per church is 8.95 compared with $509.26 last year, decrease of $50.31. For the 5,328 con- uting churches in the United States d Canada, the average per church is 5.14 against an average of $775.96 last ar.

5. The total amount given by the urches in the United States and Can- a including gifts made by individuals, plying strictly on the budgets of the International Convention and the National Boards reporting thereto, and the state and provincial missionary societies during the year ending June 30, 1940, and including also the "Miscellaneous Missionary, Benevolent and Emergency Relief Offerings" is $1,790,454.62 against $1,579,130.93 last year, a gain of $211,-323.69. The total given on budgets this year makes an average of $1.07 per member in the United States and Canada against 98 cents per member last year; and an average of $221.87 per church in the United States and Canada against $201.30 per church last year. For the 5,328 contributing churches the average per church is $336.05 against $306.73 last year.

6. The number of churches and organizations therein making some offering to one or more of the organizations for which the Year Book makes report, is 5,328 against 5,297 last year, a gain of 31.

7. Based on offerings reported in the statistical table in the Year Book made by churches and organizations therein to the national and state organizations, including the Miscellaneous Missionary, Benevolent and Emergency Relief Offerings, of the 5,328 churches and organizations therein making some offering, 396 or 7.43% gave $1,000 or more compared with 354 or 6.68% last year; while 407 or 7.64% gave between $500 and $1,000 each, against 377 or 7.12% last year; 1,530 churches or 28.72% gave from $100 to $500 each against 1,531 churches or 28.90% last year, while 2,995 churches or 27.63% gave less than $100 each against 3,035 churches or 57.30% last year; and 2,763 or 34.15% gave nothing whatever as compared with 2,810 or 34.66% last year.

8. East Dallas Church, Dallas, Texas, for the tenth consecutive year again heads the list of churches making the largest *total regular offering* (not including the Miscellaneous Missionary, Benevolent and Emergency Relief Offering to all organizations for which the Year Book makes report, namely, $17,835.61 against $17,398.83 last year, a gain of $436.78.

9. In the list of 100 churches showing the *total* offerings of each church to *all* organizations (including the Miscellaneous Missionary, Benevolent and Emergency Relief Offerings) such offerings representing all contributions during the year ending June 30, 1940, as reported to the Year Book Publication Committee, East Dallas Church, Dallas, Texas, again heads such list with a total resident membership of 3,224 and a total offering of $33,832.02 or an average per capita of $10.49 per resident member. The record of this church in this list last year was $18,126.10 with an average per resident member of $5.79.

10. The Church School of First Church, Fort Worth, Texas, again takes first place among all church schools in its giving for missions and benelovence with a total offering for the year of $4,336.00.

11. The missionary organizations of East Dallas Church, Dallas, Texas, again head the list in making the largest offering among all missionary organizations with an offering of $4,791.82, a gain this year of $101.29. The offering of the missionary organizations of this church last year showed a gain of $273.62 over the previous year.

* Chairman of the Year Book Publication mmittee.

Interesting Humanity

BEFORE returning to Mexico, I traveled across the continent from Pittsburgh to California. There were many interesting things to see along the route and some very charming people with whom to travel.

In the station in St. Louis there was a little Negro boy traveling alone whose mother had failed to meet him. The people in the station and the police of St. Louis were out hunting the mother. The child was not a bit sad; on the contrary he was dancing and singing and entertaining all of us with his happy smile. The incident impressed me a great deal. It made me realize that even in the midst of confusion and preparation for war, the child is after all the most important element in our nation, no matter what color his skin or what language he speaks!

In Cheyenne there were two English refugee children, a boy about 15 and a girl about 12. . . . In Colorado a woman got on who cried often, and we learned that she was just returning home after taking her husband's body to Colorado for burial. . . . At Las Vegas we passed one of the special trains carrying sailors from the Great Lakes Training School to the West Coast. . . . The Negro porter on our car those two days and nights was an inspiration: he seemed to be deeply religious judging from the way he tried to console the sad widow. He took his work as a privilege and not as a duty.

While in California we went to Los Angeles for a day. After a business conference we went shopping and sight seeing. There was a very famous rescue mission where the men were at dinner. It was a sight to see those thousand men enjoying food and clothing provided by hundreds of individual Christians all over the country. We also visited the Jewish Christian Synagogue and listened to testimony of converted Jews. We went to a very wonderful cafeteria run on the Golden Rule. If you are not satisfied with your bill you may pay what you wish, or not pay anything at all. Each afternoon this company also serves a "subsistence meal" for five cents to the poor.

Now I am back in Aguascalientes after a very pleasant visit in the United States.

—RUTH LESLIE.

Aguascalientes, Mexico.

Fifty Boxes of Christian Love Arrive at Hofei

Mr. Goulter is in center holding up a "wrap-around" from one of the fifty boxes received in Hofei, China.

IMAGINE yourself paying three hundred dollars instead of thirty dollars for a suit of clothes, and yet retaining only your old income with which to do it. Imagine the cost of fuel, light and food increasing eight hundred per cent, your business and your income completely stopped, and your home blasted to splinters before your eyes. Imagine wandering for years with cold, starvation, and disease, as your daily companions. Then somebody drops fifty boxes of warm clothes, medical supplies, and a lot of good hot food for your children into the midst of your community. What would you think of them and of the spirit of love and service that would send those supplies, over the highest mountains, across the widest seas and up the longest rivers to get them to you!

If you can imagine all that, you will know how the people of China felt when they saw the fifty boxes of warm clothing and supplies that the Christian churches of America sent to the people in our city of Hofei. If you can't imagine how they feel, if you cannot see the worth-whileness of it all, nothing I can say will make you see it.

Every morning shivering, hungry children with their gaunt hollow-eyed mothers crowd to our door, so that it is difficult for the family to go and come. The story of any one of them would be a story of brutal military aggression on one side, and of family ruin, tragedy and despair on the other. I can only tell the story of one or two as I recall them from among the hundreds.

Here comes a mother with tiny twin babies only a month old. They have no clothes but are tucked right against the mother's breast under her own clothes, their only warmth that of their mother. I hurried upstairs and found warm baby shirts, a big warm "wrap-around," little socks and caps that some kind person had knitted and popped into one of the boxes that came from Indianapolis. Perhaps it was you, who read this letter. I pass on to you the snuggling thanks of those babies as they felt the soft, warm cloth take the place of their mother's coarse homespun dress.

Another little group was standing to one side, a mother and grandmother together with three children, all thin and gaunt with hunger. They had formerly been well-to-do, with a home of comfort if not of wealth. One child was of the right age to get food from the free child-welfare project, where she gets good food as well as schooling. The mother and grandmother were given work making warm clothing, some of which will be given to their own children. For years only tragedy and despair have been their lot; now they have a respite until they can find some regular means of making a livelihood.

To you who helped to send those boxes and who helped make the relief possible I want to shout so that you can hear it clear across the wide Pacific, the same exhortation I have heard from the "Amen Corner" in the old fashioned revival meeting: "That's Preachin', Brother! Hit 'im again."

—OSWALD J. GOULTER

Disciple missionary at Hofei, China, with The United Society

Stewardship in the Family

By N. V. BLANKENSHIP*

STEWARDSHIP must not always be thought of from the point of view of the church. It needs to be faced from the point of view of what happens to the members of the family who share their means. For most families three important things need to be done to lead all members to properly appreciate the meaning of Christian stewardship.

1. *Plan a family budget.* The practice is increasing, but not nearly general enough. A budget is simply a plan for using the family income over a period of months or years. Planning ahead and seeing the relative importance of things in one's plan of life brings greater satisfactions than living from hand to mouth while vaguely hoping we may have some left over to help worthy causes.

2. *Plan it with the family.* All who help spend the income should be led to appreciate what the income is and the relative demands upon it. Children who have not been left out of planning the expenditures will often find other rewarding pastimes than going to the show or other similar activities that make demands upon the pocketbook. When that happens they have learned the relative importance of things, and parents are thankful for the budget.

3. *Put God's share in the budget.* Many have no share for kingdom building, because they did not plan to have anything. Under the Christian system the income will help determine what proportion goes to the church. For some it will be more than the tithe; for others the amount will be smaller. Whatever the proportion a definite sum planned for and shared as regularly as possible as an act of worship can give the whole family a sense of partnership with God that will make the rendering of their stewardship a privilege.

* Minister, West End Christian Church, Louisville, Ky.

Women and World Highways

Wu Yi-Fang of China

By MRS. LAWRENCE THURSTON*

Dr. Wu

WU YI-FANG is a striking example of the alert, twentieth-century Chinese woman. The first woman college president of her country, this poised, gracious lady has not only carried the arduous duties of her office with distinction through twelve important years, she has also become a notable figure in the political activities of her country and a recognized Christian leader of China.

Dr. Wu can claim an imposing number of *firsts*: she is a member of the first graduating class from the Ginling of which she is now president; she is the first Chinese president of a women's college in China; the first woman to be granted a degree by St. John's University in Shanghai, an honorary D.Sc.; the first woman of any nationality to have spoken to the Naval War College at Newport, Rhode Island; the first woman to be chosen head of the Christian forces of any country; the first woman to head a national delegation to a world convocation.

Yet, listing her unusual honors, each of which she highly deserves, is to present a formidable picture of one of the most unassuming women in the world. She combines in a rare way the qualities and an understanding of East and West. Although assured in manner, Dr. Wu is a delightfully approachable individual whose contacts with all kinds of people are direct and personal.

You may be a newly arrived Western staff member having difficulty with a rickshaw-man after a jaunt to town. Dr. Wu, happening by, settles the problem with dispatch and satisfaction to all and brings you indoors with some gay remark about the Chinese rickshaw-man and the New York taxi driver. A few days later she may tease you gently about your way of handwashing, showing with her own beautiful hands how she washes hers. She may rise at dawn to see a group of students off for ten days of country service. Finding that one has no rain coat, she gives her own. In deliberation of the gravest question, you should never be surprised to have the tenseness broken with a sudden story and her infectious laugh. Dr. Wu's charm of personality is immediately felt; but the affection which she commands grows increasingly humble as her quality becomes apparent. This woman, whose whole strength of intellect and character is devoted to the ultimate realization of a fairer, saner world, has never lost her inherent understanding that each individual is a significant part of the Christian China she passionately desires. Here rest her integrity, her dignity, her greatness.

Wu Yi-fang was born at the end of the ninetenth century in a family of the scholar-official class living in the province of Hupeh. Her father held office in Wuchang and northern Hupeh. An uncle on her mother's side opened one of the earliest schools for girls. Her older sister had great ambition for Yi-fang and herself and for women in general, and Yi-fang at an early age was reading new books and pamphlets urging reform. At this time in Peking the young Emperor was listening to Kang Yu-wei and Liang Chi-chao and trying to introduce new ideas into the government. The edict favoring schools for girls was issued in 1907; and that same year Yi-fang started with her sister on a journey of eleven days by sedan chair, house-boat and steamer to enter one of the new schools in Hangchow. Later they attended mission schools in Shanghai, Soochow and Hangchow, where they received more of the "new learning" and training in the English language, the key to Western science.

When Yi-fang was eighteen years of age, her father, mother, elder sister, and brother died within a year, and she was left to care for her grandmother and a younger sister. She taught English in a girls' normal school for one year and then entered Ginling College in February, 1916, becoming a member of the first class which graduated in 1919. She was an able and eager student, interested especially in science but ranking high in other subjects. While at college she became a Christian and entered church membership in 1918. Upon her graduation she was invited to return to Ginling as an assistant, but accepted a position in the Peking Higher Normal School, where she was head of the English department from 1919-1922. This was a stirring period to be living in Peking—the period of the literary renaissance, the beginning of Russian influence in China, and the rise of anti-Christian propaganda.

In 1922 Yi-fang went to Ann Arbor as a Barbour Scholar in the University of Michigan. She chose biology as her field of graduate work. During the years she spent in Ann Arbor she won the respect of her professors and made lasting friendships. She adapted herself readily to the physical requirements of life in America, learned to drive a car and to solve other difficulties attendant upon successful field work in biology, a pioneer experience for a Chinese woman of her generation. Yet when she returned to China after these years, her conservative uncle felt she had not changed at all! She received her Ph.D. in the spring of 1928 and came to Ginling College as president in the summer.

Under President Wu's leadership, Ginling had nine years of quiet, steady growth before the Japanese invasion of 1937. The college has responded to the conviction of its president that students should recognize their responsibility in the shifting Chinese scene, and the curriculum is directed to the end of responsible and skilled citizenship in a New China. Dr. Wu's own activities as president and beyond the college campus have made her one of the dynamic leaders of the country.

Dr. Wu visited America in 1933, coming to Chicago as representative of China at the Congress of Women. The following summer she attended the Banff meeting of the Institute of Pacific Relations—her third meeting in that international series. She took part in the Foreign Missions Conferences which were held the following autumn. In May 1936 she was called to London for an important meeting of the International Missionary Council, looking toward the Hangchow meeting, later transferred to Madras. In the few weeks spent in America in 1936, she represented Ginling at the Harvard Tercentenary, one of 18 women in that pageant of 559 scholars from 46 countries.

Since 1928 Dr. Wu has been connected with the National Christian Council, an organization which may be roughly compared to the Federal Council of the Churches of Christ in this country. In 1935 she was elected its chairman. Another singular recognition of her Christian leadership was her election as head of China's delegation of 49 men and women to the world congress held at Tambaram near Madras in December, 1938. At this meeting 69 nations were represented. There were 32 Chinese Christian leaders in that delegation from war-torn China, four of them women. By common consent they were adjudged the strongest delegation in the conference, even when compared with the delegations from countries that had centuries of Christian culture behind them. The only woman

(Continued on page 43)

* Mrs. Thurston is president emeritus of Ginling College, Nanking, China.

Programs for Adult Organizations

Study Theme: China On The March

MARCH

Thus Far in Our Study

WE are in the midst of a six months' study of China following the general theme of "China On The March." We are seeking to see China moving through the long, long centuries of her continuous existence as a nation; to catch the steady, patient, sometimes plodding, always indomnitable and determined spirit of China's people; to trace the development of Christian missions and to see how the earlier years of service have laid secure foundations for today's work; to become aware of the strength of the Chinese church and to see how strongly that church has rooted itself in Chinese life; to learn to know, to understand, to appreciate, and to be helped by the Christians of China.

The first program in the series gave us a general understanding of the China of today and helped us to see how today's conditions have been the outgrowth of the past and how other nations, ours included, bear responsibility for these conditions; the second was devoted to a general understanding of the entrance and development of Christian missions, with special attention to our own work in China. These two programs, if well presented, have given us the necessary background and prepared us in attitudes for the programs to come.

Our Next Three Programs

Three programs are now to be devoted to a study of the work being carried on in our mission stations and in other places where, because of war conditions, we are at work today. Each of our stations is to be presented as a separate unit.

Let us have a map conspicuously placed and use it in these three programs. There is a fine one in the January WORLD CALL. Or we may use the larger outline map (price, 25c) or the still larger wall map (price, 60c). Locate on the map our mission stations and a few other places closely associated with our work: Shanghai, Nantung, Nanking, Chuchow, Wuhu, Hofei, Kuling (south of Hankow, where missionaries go for summer rest and where several of them stayed and worked during the early months of the Japanese invasion), and Chengtu (in West China). Indicate distances from place to place and means of travel. Leaflets in the *Study Packet* will give this information. All these leaflets on our stations may be secured in one twenty-eight page pamphlet entitled, "The Disciples of Christ in China." Price, ten cents.

M N O

Let's go alphabetical for a few moments and right here in the program talk of *Missionaries, Nationals, Obligations.* Many missionaries, reluctantly, have come home. Upon those remaining and upon the nationals are placed heavier burdens. And that spells heavier obligation, or larger opportunity for us. On the inside cover page of the booklet just mentioned is a list of the missionaries, arranged by stations where they are serving. The list also appears on the back of the leaflet, "Shanghai." The *China Biography Set, Series VII* has brief sketches of all missionaries and tells of their service in the various stations. Recent WORLD CALLS will bring us up to date as to evacuation, what missionaries came home, who remained, who went elsewhere for service. Coupled with this information something must be said as to the grave need for funds to meet this very serious emergency. Challenging notes ought also to be sounded as to the way the Chinese church will carry on, the loyalty and ability of the Chinese Christians and the Chinese leaders' need of additional support in these most difficult times!

Nantung, Chuchow, Shanghai

The March program is devoted to these three centers of work. Nantung was the last of our mission stations to be opened and the first to be seriously affected by war. Chuchow is our second station in point of years and is the only station that has carried on without missionaries for many years. Shanghai, fourth station to be opened, was discontinued as a center of work about 1915. As to the way the church in Shanghai has carried on, see November WORLD CALL. Our Australian brethren shared with us for many years in Shanghai (see sketch of Rose Tonkin in the *China Biography Set*) and continued their work after our missionaries were withdrawn.

For developing the study of these three places there are leaflets in the *Study Packet.* While we assume, judging from the great volume of orders, that you have the China *Study Packet,* yet in case you haven't may we remind you that it is still available for fifty cents, and that in addition to the leaflets it contains a most attractive illustrated booklet called *China* (purchased separately, ten cents) and several other interesting features. If you would like extra copies of the March program leaflets, ten cents will bring them to you.

In addition to the leaflets on Nantung, Chuchow, and Shanghai, a fourth one is devoted to an interesting story of the Shao and Pao families and belongs to the "Leaders of the Years" series as listed for consideration in the *Year Book of Programs.*

The leader's leaflet has suggestions for developing the program. The devotional message by Jessie Trout, missionary to Japan, appears elsewhere in this number. WORLD CALL has a splendid article on Shanghai, which was especially prepared for this program.

If desired some one may be asked to tell of news items and articles about these three places as given in WORLD CALL during the months since October, 1937.

Program to the Point

If the above suggestions and those in the leader's leaflet make too long a program for you, use the devotional service and then one of the following plans:

(1) The article on Shanghai reproduced and condensed (but under no circumstance read); the leaflet, "The Shao and Pao Families"; the information as suggested earlier on this page as to *Missionaries, Nationals, Obligations.*

(2) Locate all our stations on the map and have the information in the leaflets, "Nantung," "Chuchow," "Shanghai," reproduced very concisely (but not read). If the leaflet on Nantung seems long omit the section on page 3, titled "Nantung Mission Station," and put in some information as to the emergencies caused by evacuation of missionaries.

(3) Have some very capable person give a clear, brief picture of war-time service in the three stations. Add "The Shao and Pao Families" story. Close with the first and third paragraphs of the mimeographed page, "Pictures of Fellow Christians in China."

A Message from Japan

Every China program may well include some thought of Japan. A lovely Japanese young lady, Hana Fukuda, who after some years of study in Canada has recently returned to teach in the Girls' School in Kofu, gives us a message for this program:

"A couple of weeks ago I went to hear the Tokyo New Symphony orchestra. The best number of the program was Rachmaninoff's 'Rhapsodie on a Theme by Paganini,' played by a well-known pianist in the city. It was most excellently done, and all sat awed with the beauty of the music and the skill of the artist. . . . It was hard to believe that the world was in turmoil outside. When I came out of the concert hall someone said, 'There is still hope for the world as long as we have such wonderful music composed by a Russian, played by a German, and accompanied by a Japanese orchestra which is conducted by a Jew.'

"Harmony! That is what we need in this world—harmony of life—harmony of friendship. Each one of us may have a different instrument to play, but we have one Conductor who can lead us to the higher vision. We need members from other lands for the orchestra of our lives to make them more beautiful and complete."

—EDITH EBERLE.

Programs for Young People

The suggestions on this page supplement the current materials on China. For young people and seniors the basic material is the packet, "Indomitable China," which is described in detail in the December, 1940, WORLD CALL. This packet is for use in Sunday evening, through-the-week, or Sunday morning groups. The price is fifty cents. For junior high groups studying China the basic material is "If You Were in China," (25 cents) and "Tales from China" (50 cents). These materials may be secured from The United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Indiana.

What's My Name?

WE are continuing in this issue the section by this title which appeared the last issue of WORLD CALL. In case ou are not able to arrive at the names of e missionaries look them up in the hina Biography Set.

1. I was born in Ireland.
2. At the request of the Wuhu officials took charge of building dykes near uhu after an unusually severe flood hich had caused intense suffering and mine. Seven thousand flood sufferers iped.
3. I was Oriental secretary for The ited Christian Missionary Society for a mber of years.
4. I am now in China again, serving as stor of the Drum Tower Church.

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1. I have done graduate work at the iversity of Chicago and received my asters degree at the Teachers' College Columbia University.
2. For five years I was head of the chowfu Girls' School.
3. I sheltered thousands of women and rls in Ginling College buildings during e awful days of Japanese occupation.
4. I am now home on furlough.

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1. Thanks to a Rhodes scholarship I udied in St. Johns College at Oxford, ngland, but received my Ph.D. from arvard.
2. I have studied Russian, Chinese, and panese, so as to be familiar with the ree languages most vital in the Far ast.
3. I organized safety zones for the hinese in Nanking during the occupa- on.
4. I was a member of the China dele- tion at the Madras World Missionary onference.

Scripture Readings

(Matt. 22:1-10; Luke 14:7-11; Luke 36-50; Mark 7:24-30; Luke 16:19-31.)

According to Miss Lillian Gray, the asting customs of the Chinese are al- ost identical with those described in the ove passages. The host invites his uest a few days before the time set for e feast; but when the hour is near he nds his servants or friends to call those dden, saying, "all things are ready" d begging them to come without delay. e first to seat himself in the reception ll takes the lowest place, and since he often the chief guest, he has to be duly ged and finally escorted to a place of nor. During the feast it is not unusual r passers-by to enter the courtyard or house to look on for a while! The picture holds true even to the dogs, which are always under the table waiting patiently for the scraps which are bound to fall.

Hard Days for Missionaries

These are very hard days for missionaries in China, separated from members of their families who were urged by our Government to come home. You have probably already read the article on pages 18-19 of the January WORLD CALL. Let us remember these missionaries in our prayers, and let us give as never before to meet the needs and opportunities which are greater than ever before. Prices of food and of other necessities have soared so high in China that suffering among even those Chinese who have work and jobs has been great.

As we were writing this page there came to our desk a copy of the Christmas letter from Mr. and Mrs. Lewis Smythe who are remaining in West China. We wish we could quote all of it, but this paragraph is especially significant for us to ponder:

"Persons who were in America during the closing days of June as France collapsed tell us that American opinion went through the same adaptation to the fact of modern aggression as ours did in the fall of 1937 at the Japanese onslaught on China. The conclusion is that no nation is safe until all are safe. For twenty years we eschewed all forms of collective security because it would 'involve us.' Now we Americans are involved in a big defense program which far outdistances in cost all relief bills at the height of the depression. And yet public opinion rejoices in this expenditure, all of which goes into destruction, although the same public thought efforts to provide better homes for the people who were living in slums was 'needless extravagance.' All of which means that around the Atlantic as well as on this side of the Pacific, hundreds of millions of people are committed or driven by invasion to lowering their standard of living through warfare rather than raising it by agreeing to live together in peace in a civilized way under a world community government. Unless we learn this lesson, present wars will be in vain."

Yes, Mr. Smythe is right, and you and I can be doing the world a real service by influencing all those with whom we come in contact to think in world terms so that the American public will not again turn thumbs down on participation in a world league or government.

Mr. and Mrs. Smythe are doing their part to spread the cooperative ideal. Mr. Smythe is one of the leaders in the work of Chinese Industrial Cooperatives. He met with the leaders of cooperatives from all over China in Chungking last summer. His work with a ricksha cooperative and a wool-weaving cooperative in Nanking were partly responsible for his selection as one of the persons to revise the constitution for industrial cooperative societies. Mr. Smythe teaches a course on Industrial Cooperation in the University. He has written a significant article, "Religious Values in Cooperatives," which we hope will be available for general reading before long. He is author of a booklet on cooperatives which is being translated into Chinese and will be published by the Y.M.C.A. in China. Christianity in action!

You Might Like to Know—

THAT tea is sold for the benefit of Chinese "worphans" (war orphans) by the China Aid Council, 200 Fifth Avenue, New York City. A sampler consisting of four small tins of different teas is available for $1.25.

THAT the January WORLD CALL, with its map, its pronunciation guide, list of resources, book reviews, and articles is a fine handbook to keep for reference throughout your study of China.

THAT February 16 is World Brotherhood Sunday, and that "A Call to Observance" has been issued by the Committee on the United Christian Youth Movement. It includes suggestions for activities in connection with this observance. It is available from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Map of China

Did you see the map of China which appeared in the January issue of WORLD CALL? We hope you did and that it will help you in your study. We wish we might have reproduced for you also some pictures which appear in a booklet which Miss Lyrel Teagarden brought from China. On each page of the book the Chinese author has drawn two pictures of each province within China. The first one is as it appears on the map. The second has within it an animal or person or "whatever" as suggested by the outline!

Look at the China map and see if you can make out any of the pictures which the artist visualized. Kwantung makes a very nice fish with a wide open mouth. Kansu would just have to have the long neck of some kind of an animal along that long narrow stretch, and sure enough it has—and it belongs to a goose with its unfortunate head in the mouth of a fox! Hopeh makes a fine crouching tiger; and Outer Mongolia a magnificent sea lion with a fish in its mouth.

Devotional Study for Missionary Societies

Theme for the Year: I Will Build My Church

MARCH

I Will Build My Church: To Teach and to Heal

Quiet Music: "Oh Master, Let Me Walk with Thee"

Call to Worship:

Everyone, now, who listens to these my teachings
And acts upon them
Will be like the wise man
Who built his house on the rock;
And the heavy rain poured down;
The swollen streams swirled along;
And the winds blew and beat on that house
But it did not fall, for it was founded on a rock.

—BASIL MATHEWS

Scripture: Matt. 5:1-12

Prayer in Unison:

"Guide me, teach me, strengthen me, till I become such a person as Thou wouldst have me be: pure and gentle, truthful and high minded, brave and able, courteous and generous, dutiful and useful. Amen."

—CHARLES KINGSLEY

Hymn: "Lord, Speak to Me, That I May Speak"

Scripture: Matt. 20:28; Luke 9:1-2; I Cor. 3:9; John 3:2; Matt. 8:15.

Meditation: Jesus is known more often by the titles of "teacher" and "physician" than by any other names. The Great Teacher—The Great Physician—what beautiful words fraught with a vision of Jesus' teaching and healing the people!

In Japan the word for teacher is "Sensei" which literally translated means "earlier born," signifying the wisdom and experience that should belong to him who claims to teach. It is also interesting to note that this word "Sensei" is the highest title the Japanese have for a professional person. Lawyer, doctor, preacher and professor are all addressed as "Sensei." Truly there is no higher calling than that of teacher, and it is to this ministry that Jesus calls us. We are given our commission by him: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20)

The story of Christian missions is a glorious witness to the power of teaching and healing in the building of Christ's church. Wherever a Christian school has been established, prejudice is broken down, characters are developed, and the church is established. The Margaret K. Long school in Tokyo has recently celebrated its thirty-fifth anniversary, and what a contribution it has made to the building of the Kingdom in Japan!

Teaching is the profession of many missionaries; and when they have caught the message of the great Teacher, their influence is immeasurable. Perhaps no finer story is told of any teacher than that of Dr. Clark who taught less than a year in Sapporo, capital city of Hokkaido, the most northerly of Japan's larger islands. But to what purpose he taught! "Boys, be ambitious" were the words that rang in the hearts of his students and then he taught them what true ambition is. From that class which met with him for a few short months, there came six great teachers and preachers of Japan, and a great church in the city bears the name of "Clark Memorial."

Broken bodies in all lands, healed by Christian doctors, turn to Jesus for the healing of their souls. Who has not thrilled to Dr. Royal J. Dye's stories of medical missions in Africa? In *Macklin of Nanking,* by Edith Eberle, we read of the work of that great pioneer doctor, William E. Macklin.

"For work in times of danger and death, for campaigns of education against these dread diseases, the doctor was decorated with high honors. Medals were given to him. Newspapers praised his work in glowing words. But deeper than these richly deserved honors—decorations, medals, public recognition, articles in papers—went the record of the doctor's work. And deeper, too, went his tender, ministering love." "One of the pictures on memory's wall, hung there early in my missionary career," says one of the earlier missionaries to China, "is that of Dr. Macklin at night leaning over a dying man who had probably never heard of the Saviour until he came to the hospital. The doctor was telling of His wonderful love and endeavoring to help the man to a saving faith ere his spirit passed." Surely Christ's church must be built on well, strong men educated and versed in the knowledge and love of Christ.

Special Music: "Thou to Whom the Sick and Dying"—Tune "Motherhood" (No. 152 in *Hymns of the United Church*)

or Reading: "The Master's Touch"

"He touched her hand, and the fever left her."
He touched her hand as He only can,
With the wondrous skill of the great Physician,
With the tender touch of the Son of Man,
And the fever pain in the throbbing temples
Died out with the flush on brow and cheek;
And the lips that had been so parched and burning
Trembled with thanks that she could not speak;
And the eyes, where the fever light had faded,
Looked up—by her grateful tears made dim;
And she rose and ministered to her household—
She rose and ministered unto Him.

"He touched her hand, and the fever left her."
O blessed touch of the Man Divine!
So beautiful then to rise and serve Him
When the fever is gone from your life and mine;
It may be the fever of restless serving,
With heart all thirsty for love and praise,
And eyes all aching and strained with yearning
Toward self-set goals in the future days;
Or it may be a fever of spirit anguish,
Some tempest of sorrow that dies not down
Till the cross at last is in meekness lifted
And the head stoops low for the thorny crown;
Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there.
Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still;
There is only joy as we seek His pleasure;
There is only a rest as we seek His will—
And some day after life's fitful fever,
I think we shall say in the home on high:
"If the hands that He touched but did His bidding
How little it matters what else went by!"
Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be.
Touch Thou our hands! Let the fever leave us—
And so shall we minister unto Thee!

—Author Unknown

From *Christ and the Fine Arts* by Cynthia Pearl Maus. Used by permission of the author.

Prayer: Oh God, our Father, make us thy teachers and physicians. Through us may the multitudes hear thy voice and know thy love that thy church may be built in the hearts of men of every land. In Jesus' name, Amen.

—JESSIE TROUT.

Miss Trout is one of our missionaries to Japan, now on furlough at her home in Owen Sound, Ontario.

Echoes From Everywhere

A Child's Gift to Congo

A little Oregon girl, whose blind mother has never seen her child's face, combed her big doll's natural hair, dressed her in a dark green silk dress and navy blue hooded cape and asked her mother to send the precious doll to Africa by Miss Goldie Ruth Wells. Here in Congo each Thursday afternoon six little girls from five to ten years of age greet the doll when they come for their sewing lesson. She is taken out of the box bed, set up so her eyes open, and asked if she slept well. When one has to await a turn of the teacher's attention, the doll is cuddled as the "little mother" sings a native lullaby.

—CONGO NEWS LETTER.

Cause for Joy

Last year was a busy one for us but was filled with joy and gratification. More than six million Christians celebrated His birth in cathedrals of India, in modern church buildings, in village

A worship service, Daily Vacation Church School, Cagugao, Illocos Sur, Philippine Islands.

"Last year the Daily Vacation Church Schools in the Philippines made the best record since 1931," reports Daisy M. Huber. "Forty schools with an enrollment of 1633 were conducted by 69 young people trained in institutes and conferences. This is a glorious service rendered by youth for boys and girls growing to be like Jesus."

chapels, in humble courtyards, in village streets, and out in God's great out-of-doors. Besides these, thousands of boys and girls in schools, and patients in mission hospitals and sanatoriums were made glad as Christians witnessed in His name on that "Glad Day," while far away from the march of civilization many a soul in some village or town heard for the first time that story of Peace on earth and Goodwill to all men.

Mungeli, C. P. India —H. M. Reynolds

Youth Congress

Congress of Latin American Evangelical Youth, the first International Youth Congress to be organized in Latin America, will be held in Lima, Peru, during the first week in February, 1941. It appears there will be between 40 and 50 delegates from Latin America and some 20 fraternal delegates and visitors. Delegates will go from Central America, Argentina, Bolivia, Brazil, Colombia, Cuba, Chile, Mexico, Peru, Santo Domingo, Puerto Rico, Uruguay. The following denominations will have representation in the Congress: Baptist, Congregational, Disciples, National Evangelical, Independent, Methodist, Presbyterian, Nazarene, Waldensian. Various interdenominational bodies will also send fraternal delegates. Feliciano A. Sarli, one of the Disciple pastors in Argentina, will be a delegate.

Evangelistic Results

The first six months of 1940 of our Mondombe evangelistic work seems encouraging. The total number of baptisms was 1,359. We white missionaries made six itinerations of from three to six weeks to oversee the work in these villages, and native pastors made several others. Our religious education man, Litele Samuel, has been in Mondombe fields again, traveling in the villages for three months. He brought in a bunch of witch charms given up by Christians who were still afraid to destroy them.

—Buena R. Stober

Mondombe, Conge Belge, W. C. Africa

Syllabusing

Over a year ago Miss Good, of the Mennonite Mission incited us to begin working on detailed syllabi for a group of subjects which we have chosen to call the "Domestic Science" group. This includes these subjects taught in our schools: Child Care, Home Nursing, Sanitation and Personal Hygiene, Physiology and Personal Hygiene, Foods, Gardening, Home and Village Life, and in Sumankhetan we include Poultry Raising and Animal Husbandry. Miss Nickle of another Mennonite Mission, joined us, making four in all. The work was divided so that each of the four of us had three or four subjects to work on. We had three meetings of this self-appointed committee—one during the hot season of 1939, another during the following rains at Balodagahan, Miss Good's school, and then, last March, another at Janjgir, Miss Nickle's school. Some teacher from each school has visited each of the other schools. This has been a a great incentive to all of us to better work, and has given us a basis for helpful, stimulating comparison. —Leta May Brown.

Pendra Road, India.

Hidden Answers

1. What is the theme for the St. Louis convention?
2. How many churches do the Disciples have in Buenos Aires?
3. What important positions of leadership have been held by Dr. Wu?
4. List the boards holding joint sessions in Atlantic City recently.
5. Why the effort to raise five thousand dollars at the Brotherhood Dinners?
6. Who was honored in an anniversary celebration in Tokyo?
7. The National Christian Mission has proved what about humanity?
8. There was rejoicing in Hofei because of what?

In Memoriam

Mrs. J. D. Smith, December 28, 1940, Macon, Missouri. Very active church member and always a supporter of missionary program at home and world-wide. Age 83.

Mrs. Mary E. Walker, November 26, 1940, Chester, Nebraska. Faithful member of church and missionary society. World Call secretary for many years. Age 79.

Mrs. W. C. Glenn, December 27, 1940, Miami, Oklahoma. Active church member and worker, for many years teaching interdenominational training classes in religious education. Active also in C.W.B.M. Age 78.

Mrs. Minnie M. Chapman, December 10, 1940, Los Angeles, California. Missouri C.W.B.M. officer at one time. Very active worker in Chicago where she organized and directed for nearly two decades the Woman's Church Federation Protectorate. Also organized the Guild of North Shore Christian Church. Went to California three years ago, and though broken in health continued cheerful and hopeful. Age 70.

Omar Wheat Hearn, December 28, 1940, Las Vegas, New Mexico. Hiram graduate in 1909; minister in Everton, Ontario; Perry and Harrison, Ohio; several pastorates in New Mexico. For a time he taught in Johnson Bible College. Latter part of life given to commercial art. Age 58.

Mrs. Lucy Jane Rogers, December 24, 1940, French Lick, Indiana. Faithful and active member of French Lick Christian Church.

Mrs. Hester Ann Gilmore, December 9, 1940, Highland, Kansas. First person baptized into Highland Christian Church. Charter missionary society member. Devoted Christian. Age 77.

Mrs. Sarah Mahan, January 8, 1941, Palmyra, Illinois. "Grandma" Mahan was life member of Palmyra Missionary Society; interested in missions, reading all missionary literature, and contributing regularly. Age 97.

Mrs. Mary Bone, January 6, 1941, Piedmont, Missouri. Member of Christian Church for 46 years. Active in missionary work. Age 63.

Helps for Leaders of Junior Groups

This month these pages carry suggestions for your use with the Juniors as they study about "What Being Fair Means." Their session plans will appear in the King's Builders Section of the February 24, March 2, 9, and 16 issues of "Junior World." These suggestions will enable you to begin your planning ahead of time. —Mabel Niedermeyer

What Being Fair Means

By Mary C. Odell

INTRODUCTION

Purpose and Scope—

This is a four-session unit of study on a social theme. It is based upon the Juniors' own experiences of playing and working with others. These experiences are used as the basis for approaching the questions involved in fairness to others. The boys and girls will be helped to explore even wider fields including race relations and differences in opportunities so that they will be able to recognize social, economic, and physical handicaps of others, and be more aware of their personal responsibility toward such persons. A realization that the teachings of Jesus have a direct bearing on matters of justice and fairness should increase their concern for other persons and their desire to act with Christian kindliness and fairness.

The Children's Background—

Your Juniors are now passing through the stage of competitive play when they are forming certain habits regarding their behavior toward others. They are becoming aware of the fact that there is competition in the matters of privilege. One boy has a new "bike" simply for the asking, while another must sell papers for several years in order to buy himself a second-hand one. One child looks with envy upon the lovely clothes worn by another, while she herself has to wear an older sister's hand-downs. Some of your group may have the feeling of being unfairly treated with a resulting desire to get even.

In their home and play environment they are hearing race and group prejudices discussed. Through listening to adults they may be getting ideas regarding certain discriminating practices in their community. At this state of development a child is apt to have either a growing and unreasoning dislike for certain persons or groups, or he may have an almost complete unawareness of any social distinctions.

Still another characteristic that may be developing in your boys and girls is a growing knowledge of the conflicts of various social ideas. Social issues, pro and con, are discussed so freely today that Juniors are far better informed on such matters than they used to be. We need to help our boys and girls to see the importance of fair play and to feel responsible for promoting justice for the "other fellow" in his opinions and actions.

Suggested Procedures—

A unit of study such as this can best be launched by discussion. Out of the Juniors' own experience can come a rich amount of material to start them thinking about fair play. This should grow naturally into the desire to find out more about how and why others are unfairly treated and what is being done about it. At this point factual material is needed, and some such material is provided for the children's use in carrying on investigations and making reports to the whole group. Another procedure which will be used is a study of the point of view of other persons or groups regarding fair play to others. Jesus' attitude and teaching concerning relations with persons who were unfriendly to him will be investigated. It is suggested that the group make a poster showing pictures of some of those they have found to be treated unfairly. This is to be placed where it will stimulate others to thinking about the problem.

Another activity that should appeal to the Juniors is to formulate a code for playing fair. This may be as elaborate as time and circumstances permit, and may be taken home to keep as a reminder.

It is important that some actual contact be made with persons who do not have the same privileges as your group. This may be gained through visitation. Perhaps all of the Juniors will want to visit one place. Even better is the idea of small committees each with a capable Adult leader in charge visiting various sections or people of the city to bring back reports. Out of such an experience should come a desire to help. Opportunities will be suggested.

Resource Material Which Will Help—

BOOKS:

Across the Fruited Plain, by Means. This is the reading book on the theme of the migrants. If the children have read it, it can be reviewed in the light of this study.

How One Man Changed the World, Blanchard.

We Sing America.

MATERIALS:

Large sheet of poster board or wrapping paper.

Magazine pictures of people of other races.

Magazine pictures of groups of children at play.

Magazine pictures of workers such as migrants, miners, and others.

Pencils, paste, crayons, paper for writing lists, pins.

March 2—What Does It Mean To Be Fair?

Today it will be your purpose to guide the Juniors to see more clearly what fairness really is and to become aware of their personal responsibility for their own and others' fairness in everyday contacts.

Session Outline

Opening Hymn—This is My Father's World.

Introducing The Study — Playing a game. (Led by Junior leader.)

Discussion—Led by Adult leader.

1. What does it mean to play fair?
2. What does it mean to be a good sport?
3. What does it mean to be fair in my opinions of others?
4. To whom do we need to play fair?

Reports—By Juniors.

1. Do We All Have the Same Opportunity?
2. Play Fair Week.

Activity Period—Adopting the idea of Play Fair Week. Making badges to wear and ten to give to others.

Worship.

Go over the session plans with the Junior leader. You will note that you are to be responsible for certain features. Talking over the game with which the session begins may be a way to start the discussion about playing fair. Encourage the Juniors to tell of experiences they have had or have seen or about which they have read, regarding being fair to others less fortunate. Read all you can about the children of migrant workers and miners, the children in the southern mountains. Stress the fact that they are different because they have not had the same advantages that your group have enjoyed. Talk about some of the things provided for us by these people, such as fruits and vegetables and coal. Find out what you can about how the children are cared for by your nearest city mission, how crippled children get to school, what people in the home for the aged do all day. If these do not come into the discussion today they are sure to before the unit is completed.

During the study of Matthew 25:36-46 guide the thinking of your group regarding the meaning of actually helping those less fortunate than ourselves. Bring in conclusions and ideas from the children's discussion. Encourage the Juniors to understand that from this scripture passage we should learn to be friendly and pleasant and helpful to all people. We must band ourselves together to watch for opportunities to play fair.

March 9 — When and Why Are People Being Treated Unfairly?

Today you will help your Juniors to see that there are certain persons and groups of people in the world who do not have a fair opportunity, and to seek to discover the causes for such treatment. A study of these should deepen the Juniors' sense of concern and responsibil-

and increase their desire to help to tter such conditions.

Session Outline

Opening Hymn—May Jesus Christ Be Praised.

Discussion—On the Success of the "Play Fair Week." (Junior leader.)

Introducing Today's Theme—(Junior leader.)

Reports—(By Juniors.)
1. Negroes In Our Midst.
2. Where and How the Miners Live.
3. Children of the Southern Mountains.
4. Piece-work Boys and Girls.

Discussion of Reports—Led by Adult leader.

Worship.

Work Period—Making a Poster.

Planning Ahead—Adult and Junior leaders of next session.

Though it is suggested that the Junior der lead the group in their discussion garding Play Fair Week, you may want guide them into a conclusion that play- g fair brings happiness and is worth a ntinued effort.

You will be responsible for leading the scussion following the Junior reports. lp the Juniors to see why these con- tions of unfairness exist. Some of the ading background suggested in the in- oduction will help you with these dis- ssions. You may need to bring out cer- n emphases overlooked by the Juniors. e do not want our boys and girls to ok upon these people with pity. Rather e want them to be stirred to sympathy. here is a vast difference between these o feelings. Sympathy is so close to hristian concern that there naturally llows a desire to do something. From r Juniors we want Christian sympathy d Christian action. You will not want go too deeply into what is being done r underprivileged people by organiza- ons. That we will go into in the next o sessions.

A picture of Copping's "Hope of the orld" or Tom Curr's "Follow Me" may e hung above the worship center. Call tention to the fact that Jesus has drawn to the circle of his interest boys and rls of different races and colors. Notice w interested they all are in what he as to say. See how they have all come s close as possible to Jesus. We may ather a number of messages from the icture, but probably the most important r us today is the fact that Jesus' mes- ge is for everyone without discrimina- on; and as he includes those who are in me way different from ourselves, so ould we in our daily contacts recognize eir equality with us.

It is as though Jesus stood upon a ountain top and called out "Come little ildren of the ocean islands! Come little ellow-skinned child! Come brown child om warm India! Come my black son f Africa!" and "Come white child from e West! I want to gather you close to yself. I want you to know that I love ach one of you equally, and I want you love each other. No matter what hap- ens in this world, you are brothers and sters. Love one another."

For the poster you will have to help your Junior leader to collect pictures of Negroes, miners, children of the southern mountains, and others. Back copies of *Life* magazine and *National Geographic* are rich sources of help.

March 16—What Are People Doing About It?

Today the Juniors will discover some things being done by Christian organizations to help underprivileged people to have an equal opportunity in society. They will investigate their own church's attitude and the part it plays in helping the less fortunate. They may even make a few recommendations. All of this study and activity should arouse in the boys and girls a desire to see a need met when it has been discovered.

Session Outline

Introducing Today's Theme—(Junior leader.)

Worship.

Reports by Juniors.
1. Christian Centers in the Mountains.
2. The Miners Get a Break.
3. Child Labor Laws.
4. Community Houses in the Slums.

Question for Consideration—What is My Church Doing to Help?

Work and Planning Period—Finish poster unless completed last week. If possible make plans for visiting home for aged or other community service agency.

You will need to be responsible for helping the Juniors to answer the question, "What is my church doing to help?" The answer will depend upon your own local church program. Are you contributing to a children's home or a home for the aged? Does your church have a fund to help those in need and does it supply food and gifts at holiday times? Does it have a broader social service program? You may want to consult your pastor about the question. If possible, let a committee of Juniors accompany you to this conference, or let different Juniors find out and report on different phases of work.

We are suggesting that during the work and planning period today you tell the Juniors something about the nearest home for the aged or other service agency. Perhaps here is a place where your group can help. Let your boys and girls give their ideas of helping to bring cheer to these people. No doubt it will be suggested that you visit them. Then decide what we will do when we go. Rather than going just to look around could we not plan to do something to make these people happy? What could it be? Perhaps we could plan a worship service that would be helpful to these older people. Talk about what we would have in our service that they would enjoy. Who will conduct it?

You may want to plan to take gifts. These may be a single flower to pin on each person at the home. Baskets of pansies are inexpensive, and may be separated into many plants. These could be planted into tiny pots and given to add cheer to their rooms. You may want committees to buy the plants or gather the flowers, to meet on Saturday to plant the pansies, and to plan a special feature for your program. This might be a very simple dramatization of a Bible story.

Of course you will want to make sure ahead of time that your group would be welcome at the home and fix the time.

March 23—What Can We Do?

Today's session provides opportunity for summing up what the Juniors have been learning regarding the need for fair play and for discovering ways in which the Juniors can help. The activity of visiting the home for the aged should prove a fine outlet for this desire. If this is not possible, try to substitute a similar activity suitable to your local situation. Other ways of expressing fair play may be discussed and carried out by the group as time goes on.

Session Outline

Opening Hymn—Brother of All the World.

Introducing Today's Theme—(Junior leader.)

Reports—(By Juniors.)
1. What Can We Do To Help Our Christian Workers?
2. How Can We Play Fair To Others?

Discussion—Led by Adult leader.

Worship.

Prayer—Adult leader.

Making the Visit.

You will want to lead the discussion after the Junior reports. Out of the discussion should come some definite plans for helping to continue the task of these Christian community workers. The boys and girls may decide on some way to earn money to send through the regular missionary channels of the church for this purpose. They may want to collect books, puzzles, and games in good condition to send to a community center. Old primary leaflets can be put to good use, either sent whole or by trimming and mounting the attractive pictures on the covers and by making a scrapbook of the songs often appearing on the back pages. Some centers like to have cut-out pictures, unmounted, for use in making scrapbooks. Or perhaps your group can collect good used clothing to send to some center.

If the group has planned to visit the home for the aged and are taking flowers as suggested in the last session, you may have these on a table during the worship so that they may be dedicated with an appropriate prayer to the effect that we offer this gift with our love to bring happiness to lonely folks.

You will want to spend some time going over the service that the Juniors have planned to lead during their visit. You may talk of ways of showing our friendliness toward the people whom you will visit. What will we say to them? We must remember that we are there to make them happy. Talk about conduct to and from the home, keeping in mind being fair to each other in all we do.

TUESDAY afternoon, January 7, there was held in Graham Chapel, Missions Building, a Memorial Service for President Charles T. Paul, who passed away at his home in Hartford, Connecticut, on November 25.

Following the singing of "Lead On O King Eternal," and prayer by Wm. F. Rothenburger, three memorial messages were brought: "As a Colleague," by F. D. Kershner; "As a Missionary," Mrs. Idella Wilson Higdon; "As an Administrator," C. M. Yocum. A picture of President Paul was unveiled by George Walker Buckner, Jr., assisted by Mrs. I. E. Metcalf and Miss Bertha Park, both former missionaries of The United Christian Missionary Society. Following the reading of the resolution of the board of trustees of the United Society, the service closed with prayer by Dr. Emory Ross.

Cleo W. Blackburn, executive secretary of Flanner House, Indianapolis, Ind., was recently awarded the distinguished service medal of the Junior Chamber of Commerce. Mr. Blackburn is the first Negro to win the award. Each year the award is presented to a man under 36 years of age who is adjudged to have rendered distinguished civil service to Indianapolis during the preceding year.

Mr. Blackburn is a graduate of Butler University where he majored in sociology. He got his master's degree at Fiske University in Nashville, Tenn., was a fellowship student at Pendle Hill, Wallingford, Pa., and attended summer school at the University of Pennsylvania. He now is working toward his Ph.D. at Indiana University. His association with Flanner House dates back to 1936. He is a member of the board of managers of the United Society.

—Lois Anna Ely

For twenty years this faithful servant has been associated with our mission at Nantung, China. Recently he has been cook for Miss Nancy Fry and Miss Lois Anna Ely. He has been left in charge of their home.

John Rogers, of Tulsa, Oklahoma, was not able to attend the January meeting of the board of trustees of the United Society because of a broken ankle. We hope Mr. Rogers will make a speedy recovery from this injury.

Announcement has been made that Sigfrid V. Mattson, Petoskey, Michigan, is to succeed J. Frank Green as general secretary of the Michigan Christian Missionary Society, taking up his duties in April. Mr. Green has completed 31 years of service in this work. He will serve as pastor of the Cascade Church of Christ, near Grand Rapids. Mr. Mattson will make his headquarters in Lansing after the first of June.

The retirement of A. E. Cory as general secretary of the Pension Fund was announced at the annual meeting of the board of trustees of the Pension Fund on December 17. After the meeting the trustees went to the home of Dr. Cory and presented him with a beautifully bound book of letters from his numerous friends. Flowers were presented to Mrs. Cory. The office staff with their wives gave a farewell dinner to Dr. and Mrs. Cory on December 17. The January issue of WORLD CALL carries a picture of Dr. Cory and an article of appreciation. Dr. Cory's residence address is 2407 North Delaware Street, Indianapolis, Ind.

Miss Carnella Jamison, national secretary of Negro missionary organizations, is spending the first three months of this year at the Chicago Theological Seminary, working toward a master's degree in religious education. During her absence her work is being cared for by other staff members with the assistance of Negro state leaders.

Mrs. Grover Trimble, secretary of missionary organizations-education in Arizona, has been succeeded in that position by Mrs. O. C. Moomaw, state president of the Arizona Board. We regret Mrs. Trimble has had to give up the work because of ill health, but we welcome Mrs. Moomaw into the state secretaryship.

It was with deep sorrow that we learned of the passing of Thomas W. Grafton, of Los Angeles, California, on December 11. Mr. Grafton was vice-president of the Foreign Christian Missionary Society from 1912 to 1920. He was president of the International Convention in 1923. His son, Warren Grafton, is an active member of the board of trustees of the Society, and his daughter, Allena Grafton, is state secretary of the women's missionary work in Southern California.

At the meeting of the trustees of the United Society in January, the following persons were elected to membership for 1941 on the newly organized Home Missions Council of North America: Willard M. Wickizer, Dale Ellis, Robert M. Hopkins, Virgil A. Sly, Mrs. H. B. Marx, Rose Wright, James A. Crain, C. E. Leavers, Mrs. Guy Inman, Mrs. R. E. Nancock, Mrs. Hugh Darsie, L. W. McCreary, Mrs. Henry K. Tully.

Representing the Board of Church Extension will be: John H. Booth, A Reid Liverett, Wm. T. Pearcy, A. F. Wickes and Oreon E. Scott.

According to the latest available information on sailing dates for the evacuees from China, the missionaries have or will sail on the following boats:

SS. "Empress of Asia," Canadian Pacific Steamships, left Shanghai December 25, arriving at Seattle: Miss Lillian B. Abbott, Mrs. R. F. Brady and children, Mrs. W. W. Haskell and Winston, Dr. and Mrs. Paul R. Slater and children, Miss Mar-

et Lawrence, Miss Nancy Fry, Mr. and s. C. H. Plopper.

S. *"President Coolidge," American sident Lines,* left Shanghai December arrived in San Francisco January 19: s Stella Tremaine, Mrs. Searle Bates children, Miss Wenona Wilkinson.

S. *"President Pierce," American Presit Lines,* left Shanghai January 6, arng San Francisco, January 23: Mrs. vin Marx.

S. *"Empress of Asia," Canadian Pacific amships,* leaving Shanghai February arriving Seattle about March 2: Mrs. na Gish.

Irs. Goulter, Doris and Jean may go he Philippines for the time being.

o definite word has been received reding Mrs. D. S. Corpron and children, s Grace Young, Mrs. McCallum and dren, and Miss Lois Anna Ely.

iss Bertha Park arrived in the States December 27, and was present at the uary meeting of the board of trustees he United Society.

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r. and Mrs. F. L. Hughes, missionaries araguay, have arrived in this country regular furlough. They visited the sions Building on January 20.

r. and Mrs. Robin R. Cobble are en te from Africa, but no definite word come at this writing as to the time of r arrival.

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e regret to learn of the death of . H. C. Shultz, of Des Moines, Iowa, her of Mrs. John H. Booth, of Indianlis. Mrs. Schultz passed away on uary 10.

A welcome visitor at the Missions ilding for a few days in January was s. Terry King of Texas, who was forrly with The United Christian Missionry Society and is now retired.

Women and World Highways

(Continued from page 35)

ding a delegation, Dr. Wu was also only woman to serve as chairman of of the sixteen sections into which the iference was divided for its work, and s elected one of two women vicehairmen of the International Missionary ncil for the ensuing six-year term.

Since 1937 the Japanese invasion has ltiplied the difficulties of college adnistration one-hundred-fold. Forced, h other college executives, to decide ere work could best be continued, she taken Ginling College to the campus West China Union University in engtu, where three other colleges are established in refugee quarters. re, as in other centers in China, a corative arrangement has been worked out between the institutions, each school maintaining its individuality and readjusting its specialized fields for more practical service to the country.

Since the outbreak of the war, Dr. Wu has been one of nine women members of the People's Political Council in China and an executive in the national Conference of Women Leaders, working closely with the Generalissimo and Madame Chiang.

Dr. Wu has said that had it not been for her Christian faith the strain of recent years in China would have been unbearable. She impresses all who meet her as a great woman, one who passes through every door open to her with dignity and with grace, and whose greatness is rooted in character, her inheritance from a long line of fine-minded men and women, and her own achievement through the courage and the acceptance of life and responsibility which her Christian conviction has made possible.

Chow Sing Tells His Story

—Lois Anna Ely

Chow Sing, a young Christian at Nantung mission hospital, whose hobby is stamp collecting. He has a good foundation of Chinese stamps, Manchukuo stamps almost complete, and has many of the United States and British stamps. He says, "The total of my different stamps numbers seven thousand."

IN the revolt of the Han dynasty against the Mongol Yuans, a part of my family moved eastward from Honan Province to the coast, settling on the north bank of the Yangtze delta. I know little of the family before my grandfather. Grandfather was a local officer before the Republic. My father, a merchant, has not been very successful in his business. My mother died early. I have one brother teaching school, and a younger sister, a high school student. My brother has a number of children.

I was born just at the beginning of the first World War, and am now twenty-five years old, five feet and eleven inches tall, and weigh 128 lbs. I have the black hair and yellow skin of all Chinese. I started to school at seven and finished my high school work at nineteen. Of my lessons I liked best English, Mathematics, Algebra, Physics, and Music.

During my high school days I often went to the Nantung Christian Church on Sunday morning to join Mr. Burch's English discussion group, and I also attended Dr. and Mrs. Slater's Bible Class at their home. At first I was only eager to learn English, but later I took great interest in Christianity and gradually felt the urge to follow Jesus. With the guidance of Mr. Burch and Dr. and Mrs. Slater, in 1933 I became a Christian.

After graduating from high school, I entered the Utopia University in Shanghai to study accounting. A year later I married a girl who was my schoolmate in high school. I studied at the National Institute of Commerce for one year. Then came the Sino-Japanese hostilities which forced me to return home. As the war spread, aerial bombs descended upon my native city, destroying the main part of our mission hospital and several other buildings as well. We fled to the country. Early in 1938 came the Japanese occupation of Nantung, and I knew trouble for the first time. We went far into the country as refugees. I worked very hard for my country then, resting not a single hour, with the result that after a few short months, my lungs rebelled. There was no hospital; there was no trained physician. I felt life depended solely upon God, that God and only God could save me. I was very happy for my Lord was always with me, and I said to myself over and over again, "I shall not want."

In the Spring of 1939 I received a Christmas greeting card and a note from Dr. and Mrs. Slater telling me that they were back in China. At that news I returned to Nantung and entered our mission hospital as a patient. After six months I had made enough progress to take up stamp collecting, a hobby I had followed since boyhood. I lost my stamps when we fled to the country, but lying on my bed in the hospital I have pursued my stamp collecting.

Now after many months in the hospital, I am returning home to continue this rest cure. I will go on with my hobby, and in the quiet of my home shall plan to spend a merry Christmas.

—CHOW SING

December 5, 1940
Nantung, China

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Stewardship Year 1940-41

Edited by O. L. Shelton

THE approach of Easter with the focusing of attention upon the Cross and its implications for Christian living today will bring a challenge to a new sense of stewardship. In his book, *I have a Stewardship,* Dr. Cushman devotes a searching chapter to the topic "Stewards of the Cross." In it he says, "We have seen how Jesus builded his teaching concerning stewardship squarely upon the foundation of God's ownership. But here we see something more. In the Cross of Christ is a new basis for loyalty to the Kingdom and the King. At Calvary the basis of stewardship is lifted to a higher level. It is the level of love. Love now gives a new meaning to duty, that the two may walk hand in hand in victorious stewardship." Stewardship is a way of living. It consists of attitudes, and motives, and purposes, and relationships. Jesus demonstrates that it is a way of living with devotion, sacrifice and service at the center.

Preparation for Easter

In order that preparation may be made for Easter with this fundamental principle as the basis, attention is called agai to some books that will aid. *The Messag of Stewardship* and *I Have a Stewardsh* by Cushman are rich devotional materia Booklets that are helpful: "The Christia Use of Money" by Paulsen; "An An thology of Stewardship" by Fix; "Incom Outgo, and the Kingdom of God" by Ca ruth; "The Fellowship of Giving" b Weber; "Jesus' Teaching on Stewardshi by Valentine; "Why Give"—a series studies. Books that guide in a more ex tensive study: "Stewardship" by Morr "Save Money" by Versteeg; "This World Goods" by Simpson; "The Bible Econom of Plenty" by Root; "The Horizon Stewardship" by Weber. Two books th are not basically stewardship, but th give inspiration for emphasis upon th stewardship of the church in present-da affairs are *For the Healing Of the Na tions* by Van Dusen, and *The Christia Alternative to World Chaos* by Shafe The opening statement of the first sectio of "Findings and Recommendations of th International Missionary Council" shoul come with an arresting challenge th Easter. "The Christian church today called to live, and to give life, in a worl shaken to its foundations." When we ar thinking of the Cross, members of th church ought to face their individual re sponsibility to "give life." That is stew ardship in its deepest meaning.

Do You Observe "Family Stewardship Week"?

The special emphasis of the steward ship program for February is "Famil Stewardship Week." If your church i not finding a place for it in February materials yet may be ordered and it wi be a splendid challenge for the beginnin of a month's Easter program.

Booklets, books and other material mer tioned in this column may be ordered fro the Stewardship Committee, Irvington Sta tion, Box 36, Indianapolis. Reports o achievement, and special plans will be ap preciated by the editor.

Books Received

Present Day Hymns and Why The Were Written, Compiled by John Barne Pratt. A. S. Barnes and Co., New York

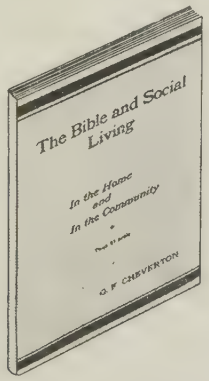
Easy Worship Services, by various au thors. Willis N. Bugbee Co. Syracuse N. Y. 35c; 5 copies $1.50.

Life's Intimate Relationships, by Tal mage C. Johnson. Abingdon-Cokesbur Press. New York-Nashville. $1.50.

The Message of the World-Wid Church, by William Paton. The Macmil lan Co. New York. 35 cents.

These Shared His Cross, by Edwin Mc Neill Poteat. Harper & Brothers. Nev York. 1.75.

How to Find Health Through Praye by Glenn Clark. Harper & Brother New York. $1.50.



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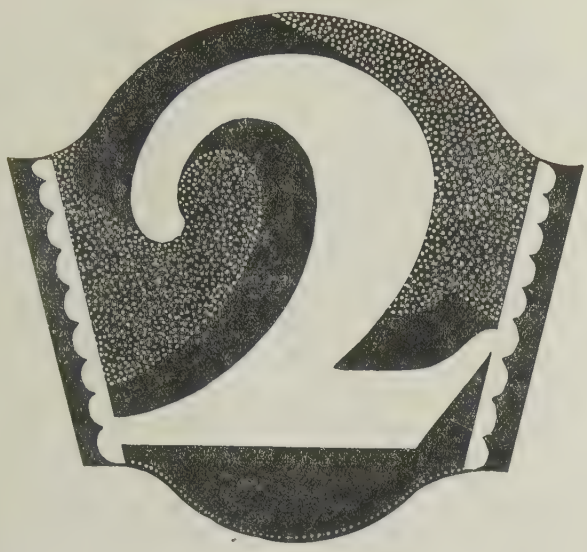

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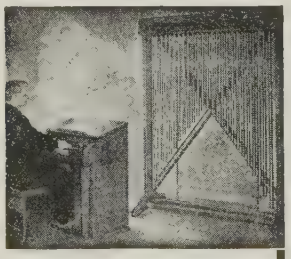

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The Desert Shall Bloom

By DON A. McGAVRAN*

ON arrival in India on September 12, I was gratified to find that pastor-preachers in ten new churches—small village groups of from twenty to sixty members—were now teaching the people systematically and leading them in regular Christian worship.

On visiting seven of the ten groups, I was surprised and pleased at the growth in Christian knowledge among these new, illiterate village Christians. They *were* untouchables; they *are now* Christians.

Reports by Stations

TAKHATPUR—*Dr. and Mrs. McGavran work among the Satnamis.*

The month since our arrival has been marked by four baptisms from the Satnamis, and a decision on the part of six reverts to return to the church—ten additions to the church from the Satnamis.

The six reverts had, years ago, been led to abandon the Christian faith and reenter the Satnami caste. Their repentance with tears and pleas for forgiveness was touching to see. One farmer's wife —he is a wealthy man owning 40 acres— as she pled for forgiveness told the story of the Prodigal Son, applying it to herself and her husband. The four baptisms were of people in good economical condition with average holdings of 15 acres of land. They are as sincere and spiritual converts as we have had.

As a result of this group entry we have almost a new church in the Takhatpur area. That is, we have four families in one village. We have ruled that we must have at least five before calling for a pastor-preacher. This station now has five village churches.

MUNGELI—*Miss Fleming and Mr. and Mrs. Reynolds work among the Satnamis.*

This station baptized one Satnami family in good standing and is planning a vigorous evangelistic campaign during the period from November to May. There are no village churches, but the area is full of Satnami villages, many of whose relatives are Christians in the central station church at Mungeli. It is a most promising area.

FOSTERPUR—*Mr. and Mrs. Masih work among the Satnamis.*

Fosterpur was without a resident leader for four months, until the arrival of Mr. Masih from America in September. We are expecting marked improvement in the work. The strongest evangelistic team in our mission is at work there. As these village Christians are properly pastored the church will grow.

BILASPUR—*Miss Shreve and Mr. and Mrs. Gamboe work among the Satnamis.*

Bilaspur has met with a reverse. In this battle for the extension of the Kingdom there are sometimes local defe: Under pressure from their caste fellc and led by Satan, a few Christians h in the last months reverted to idolat We shall include in the news both things that cheer us and the things t break our hearts.

KOTAH—*Mr. and Mrs. Khet Nelson w among the Satnamis.*

The missionary society of the Ind Christian churches maintain this stati that is, our churches in India.

JUBULPORE—*Mr. and Mrs. Livengood w among the Dumars.*

The Dumars are one of the latri cleaning castes of India. Condemned Hinduism to this one way of earnin livelihood and held to be unforgivea sinful and depraved, Christianity ma a special appeal to them. From f families in 1936, the Dumar church now grown to 66 members, and baptis from caste occur regularly.

* Missionary in India, recently returned from furlough.

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	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1939-40	1940-41	1939-40	1940-41
urches	$ 72,696.96	$ 76,193.68	$ 6,691.76	$14,622.79
ple Schools	14,371.62	18,659.97	1,011.79	1,097.56
ristian Endeavor Societies	492.07	477.68	160.06	223.18
omen's Missionary Societies	36,760.59	38,148.12	178.50	2,730.51
uncils	25,664.80	29,581.43	470.10	1,603.74
ung Matrons' Missionary Societies	1,643.66	1,464.72	5.00	54.46
ilds	4,158.48	3,931.45	96.50	554.44
cles	1,059.19	1,028.36	38.72	49.64
angles	363.09	352.16	--------	14.00
ildren's Missionary Organizations	494.30	404.71	2.50	32.49
ified Youth Groups	123.41	206.54	--------	55.21
ified Children's Groups	47.24	14.30	11.85	4.64
lividuals	2,335.59	3,540.19	2,567.59	7,255.93
Missionary Organization Totals	$ 70,314.76	$ 75,131.79	$ 803.17	$ 5,099.13
Grand Totals	$160,211.00	$174,003.31	$11,234.37	$28,298.59

[1] Gifts applying on percentages.
[2] Gifts over and above percentages.
Gain in undesignated and specific gifts, $13,792.31.

Her Children's Friends

By Alice A. Keen*

XCUSE me a minute, please," said Mrs. Lee. "I hear the children coming from school."

rom my seat in the living room of the -fashioned house, I could look through the kitchen where she was dividing it and cookies among her two children the friends they had brought home h them. "Did your mother say you ght share our lunch today, Andy?" she ed one small boy. He smiled and ded. Then pretty soon I saw all the dren going out to play.

Your place seems to be a playground other people's children," I remarked en Mrs. Lee came back to me.

Well," she said with utmost good ure, "I like to have my own children se at hand. Their friends like to come e because the yard is a good comfort- e place for their games, and on rainy rs I let them come inside."

How do you ever stand it?" I mar- ed. "From their appearance I should k they'd upset things seriously."

Irs. Lee laughed. "I suppose they uld if I'd let them, but they like to e here well enough to mind the rules he house. Oh, yes, I do have certain es. They're printed on a card that gs on the kitchen wall."

This is such a mixed neighborhood," id doubtfully. "How do you ever sort children out? There must be many esirables."

don't sort them out," Mrs. Lee re- d earnestly. "As long as they obey rules which are very simple and as n as day, they may enjoy our home. o insist, though, on respectable lan- ge and fairly good manners."

But aren't you afraid your children pick up faults in grammar and a bad nner or two?" I argued.

My children have been taught the dif- nce between the good and bad of lan- ge and manners, and they've devel- d character enough by this time, I e, to adopt what is really worthwhile."

Well," I said, "I'll have to admit that your system works. You have fine children, and your home must seem a place of happiness to their friends; you make them so welcome."

"Yes," said Mrs. Lee, her voice deep with feeling. "I *do* make them welcome; for, oh, I remember so well an experience that came to me in my childhood. There was one very hard year when I was a little girl. My father had lost his health and then had lost his teaching position, and we were very, very poor. We moved to an old house near the railroad track in what was considered a very undesirable part of the town. It was the best we could afford.

"I had made a friend at school—Barbara Curtis. She was delightful. I never would have known she was a child of wealth if I had not gone home with her one day. Her mother looked me over, asked where I lived, and then told me to go away. She did not want me coming to her house.

"Barbara was terribly ashamed of her mother, but she handled the affair like a little thoroughbred. She explained who my father was and spoke of his illness. Her mother then apologized and allowed our friendship to continue, but I have never forgotten the bitter pain that my child-heart suffered that day."

"Yes," I thought to myself, "but out of that painful experience came understanding and wisdom that have brought much happiness to many children."

*Issued by the National Kindergarten As- ation, 8 West 40th Street, New York

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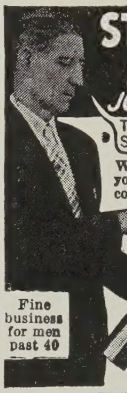
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The Last Page

"Good Citizens"

There are many Americans who are willing to serve society, who are not afraid of the struggle involved, who might let a matter of personal comfort or convenience stand in the way. There is the person who insists that his home duties keep him from public duty. There is the student who assumes that while he is in college his task absolves him from the duty of being a good citizen, who assumes that for his good times public law and order must wink an eye at his petty offenses. There is the American who believes that government should be organized to foster his business enterprise, even though by a policy which works a hardship on someone else. A great many courageous men today are so busy drinking by the stream of personal interest that the enemies of our civilization come over the hill to find only prone and helpless forms.—*Irving Maurer.*

Washington

Lofty summit round which storms did rage in vain,
Who could father a nation, yet be master of self.
We gaze upon your strong immobile face and ask
How we, too, may poise and power gain,
Not for ambition's sake, nor glory, nor for self,
But how to perform our God-appointed task.

—Mrs. Alex Ross.

Womans Home Missions.

From a schoolboy's exam paper: "Matterhorn was a horn blown by the ancients when anything was the matter."—*Exchange.*

Have You Heard?

The tenor who sang "Now I Lay Me Down to Sleep," just before the sermon?

The minister who preached on "Can You Face the Music?" just before announcing the special organ selections?

The minister whose subject was, "Promptness a Christian Virtue," and the choir sang "I Waited on the Lord."

The quartet which sang "Steal Away" when the sermon was on "The Honest Christian"?—*Lorenz's Choir Courier.*

Consider the Preacher

The preacher has a good time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him how to do better.—*The Churchman.*

Some Good Advice

Don't look for flaws as you go through life,
And, even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtues behind them.
For the cloudiest night has a hint of the light
Somewhere in its shadow hiding;
It is better far to look for a star
Than the spots on the sun abiding.
The world will never adjust itself
To suit your whim to the letter:
Some things must go wrong your whole life long,
And the sooner you know it the better.

—Selected.

On Cheerfuless

"To be cheerful is to be strong," says an epigram full of truth. Yet cheerfulness is a rare virtue.

Too often it is the single talent, buried for safe-keeping, instead of being placed with the exchanges to be multiplied. Gloominess is usually inexcusable, since every sane person, rich or poor, wise or silly, sick or well, possesses the power of being cheerful. What though our hearts are heavy, have we any right to make everybody that comes in contact with us pay duty on our bad luck?—*Australian Christian.*

Try It

List the things you're thankful for, write them in a row; extra paper you will need, first thing you know.

You'll be very much surprised. (Another pencil, please!) Start with things you love outdoors—roses, birds and trees.

Add the sun, the moon, and stars, don't forget the brook; goodness me, ere you're done, you will fill a book.

Keep right on and go inside, look around awhile; all possessions, home itself, someone's loving smile.

Mind you, don't leave out a thing, write it down in ink; every blessing, big and small—did I see you blink?

You can't do it possibly? row on ro on row—well, I didn't think you coul Aren't you thankful, though?—*Daisy St phenson in "Concordia."*

The Booster

The chap who thinks the neighborho
In which he lives is just as good
As any place beneath the skies,
And who will never criticize
His fellowmen who live nearby,
Nor find their doings all awry,
Helps make that neighborhood of his
As good as he believes it is.

The chap who thinks his own home tov
Deserves a laurel leaf and crown,
And brags about it far and near
To everyone who cares to hear,
And claims there is no place on ear
That has so many things of worth,
Makes any town that he may grace
A pretty good abiding place.

The chap who loves each grain of sa
Within his own dear native land,
And is convinced no flag's unfurled
O'er any nation in the world
That has institutions great
That may be found in his own state,
Helps any land where he may live
To merit praise superlative.

—*Edw. S. Snover, Jr., in the Kiwanian*

About the easiest way for a man attract attention is to make a fool himself.—Clipped.

Money

How do you feel about money? It is what we have, but our attitude toward that counts. It is where we place mor in our scale of values that matte Stewardship places no value on prope except as it is used for the purposes God. Jesus valued "things" only for wl they could do for "persons." If we c ourselves Christians, we must acknov edge our stewardship. If we claim to f low the Master, we must accept his sc of values. If we would have the pri lege of partnership with the Father, must use our possessions according to will. It will require faith to revise scales of values. It will require cour to set up new standards. But the Mas waits to walk with us on the High R of the Father's will.

"If we would build anew and buil to stay,
We must find God and go His way

—*"The Messenger," Champaign, Il*

God is forever active. He has purpc concerning me which he has not yet folded. Therefore each year grows m sacred with wondering expectation.

—Phillips Brook

Stand By—

THE CHINA MISSION

Our Government Advises That All Women and Children in China Must Come Home

Their passage money must be provided. It will cost $15,700 to evacuate the China missionaries—$350.00 for each adult and $175.00 for each child under ten years. These funds must be raised as additional gifts in order that other vital foreign mission work be not slashed.

WILL YOU BE ONE

To Help Bring Home the China Missionaries?

Send gifts to

THE UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building Indianapolis, Indiana

(With the permission of the Commission on Budgets and Promotional Relationships of the International Convention, individuals are being asked to help in this emergency.)

DORIS AND JEAN GOULTER
Age 16—14

DOUGLAS, JR., RUTH AND MARY CORPRON
Age 12—10—8

ROBERT AND MORTON BATES
Age 14—12

WINSTON HASKELL
Age 15

Here are the missionary children in China. Why not provide enough to bring home one of them? $175.00 if under ten years of age, $350.00 for those over ten.

ETHEL JEAN AND MARGARET ANN SMYTHE
Age 9—6

DAVID AND HARLAN McCALLUM
Age 16—12

JOYCE AND NEAL BRAY
Age 13—14—3
(No picture available for Marilyn Jean)

WILLIAM AND MARY SLATER
Age 7—9—2
(No picture available for Joy Ellen)

Out of the Night

there shines the dawn of a new day for mankind. Black as is the darkness of our time we see ahead the light of the Kingdom of God. Whether the world becomes blind in the darkness or turns and marches toward the light depends largely upon the ministry. The College of the Bible is dedicated to the task of training ministers who will face the future unafraid, welcome truth wherever it may be found, guide emotions with intelligence, and lead in the development of Christian personality and a more Christian social order.

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